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The
CHRISTIAN CENTURY

Published Weekly

A Way to Industrial Peace
An Editorial

What Germany Needs Most
By Hertha Kraus

Kagawa: Christian Socialist
By T. T. Brumbaugh

Christmas 1946
By Renwick C. Kennedy

Federal Council Meets in Seattle
Editorial Correspondence

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In This Issue

RENWICK C. KENNEDY

has written for The Christian Century a number of articles based on his observations as a chaplain with a hospital unit during the invasion of the Continent. All aroused widespread interest. The latest, "To the Victor the Spoils," appeared in the issue of July 31. Since completing his three years' service with the army, Mr. Kennedy has returned to the pastorate of the Associate Reformed Presbyterian Church at Camden, Alabama.

T. T. BRUMBAUGH

is in Japan conferring with Christian leaders on plans for establishing a Christian graduate university in that country, a project approved at the recent national convention of the Kyodan. Before the war, Mr. Brumbaugh served for fourteen years as a missionary and educator in Japan, most of that time as director of the Methodist Wesley Foundation in Tokyo.

HERTHA KRAUS

professor of social economy and social research at Bryn Mawr College, has been associated in some capacity with American Friends Service Committee relief projects since 1920, when she became a staff member of the committee's German child feeding program. In Europe she was a member of various social insurance commissions, and at one time was on the faculty of the Cologne University school of social work. Born in Prague, Miss Kraus came to this country in 1933 and was naturalized in 1939. Before going to Bryn Mawr in 1936, she taught at Carnegie Institute of Technology's school of social work, and she has lectured at Columbia, the University of Washington, Swarthmore and Haverford. She has served as consultant to the department of the interior and to the social security board, and was on the faculty of the UNRRA training center. Miss Kraus is a member of the Society of Friends.

JOSEPH B. UNDERWOOD

is a Baptist missionary in Brazil.

(Continued in column 3)

The CHRISTIAN CENTURY

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December 18, 1946

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Calendar of Coming Events

Nov. 28-Dec. 25. World-wide Bible Reading Program.
Dec. 22. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 22. Ford Hall Forum, Boston; Robert Nathan, speaker.
Dec. 27. Intervarsity Student Missions Conference, Toronto.
Dec. 27. Youth Section, National Conference of Christians and Jews, Chicago.
Dec. 27-Jan. 3. Third National Assembly, Student Christian Association Movement, University of Illinois, Urbana.
Dec. 28-Jan. 2. National Disciples Student Conference, Merom, Ind.
Dec. 29. Chicago Sunday Evening Club; R. J. Williams, speaker.
Dec. 29. Ford Hall Forum, Boston; Roland G. Gittelsohn, speaker.
Dec. 29. Methodist Student Recognition Day.
Jan. 4. North American Conference on Church Architecture, New York city.
Jan. 5. Chicago Sunday Evening Club; James Gordon Gilkey, speaker.
Jan. 5. Ford Hall Forum, Boston; Erika Mann, speaker.
Jan. 6. Chicago Institute for Religious and Social Studies; Francis M. Crowley, Charles A. Hart, speakers.
Jan. 7. Boston Institute for Religious and Social Studies; William J. Daly, Lennox Grey, speakers.
Jan. 7. New York Institute for Religious and Social Studies; Hugh S. Taylor, Paul Lazarsfeld, Hans Simons, speakers.
Jan. 7. University of Chicago Lecture Series on Philosophical Conceptions of God: "The Supreme as Mutable-Immutable Person"; Charles Hartshorne, speaker.
Jan. 7-10. Home Mission Council of North America, Buck Hill Falls, Pa.
Jan. 14. University of Chicago Lecture Series on Philosophical Conceptions of God: "Person and Soul"; Charles Hartshorne, speaker.
Jan. 14-17. Foreign Missions Conference of North America, Buck Hill Falls, Pa.
Jan. 16. Council of Church Boards of Education, Boston.
Jan. 17. World Student Christian Federation Day of Prayer.
Jan. 26-Feb. 2. Youth Week.
Jan. 27-30. Bangor Theological Seminary Convocation, Bangor, Me.
Jan. 31-Feb. 2. F.O.R. Institute on Race Relations and Non-violent Solutions, Cincinnati.
Feb. 7-9. F.O.R. Institute on Race Relations and Non-violent Solutions, Cleveland.
Feb. 10-15. International Council of Religious Education, Grand Rapids, Mich.
Feb. 16-23. American Brotherhood Week.
Feb. 18-20. National Conference on the Church and Economic Life, Pittsburgh.
Feb. 21-23. F.O.R. Institute on Race Relations and Non-violent Solutions, Toledo.
Feb. 23-30. F.O.R. Workshop in Race Relations, Toledo.
March 9-11. Second International Y.M.C.A. Conference on Membership, Grand Rapids, Mich.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

R. P. MONTGOMERY

a member of the Society of Friends, teaches in the Union Middle School for Girls, Canton, China.

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

The Coal Strike Is Ended

WITH dramatic suddenness—he likes to be dramatic—John L. Lewis recalled the coal miners to their work under the contract which he had declared terminated but which he now in effect extends to March 31. This action came after Lewis had been held guilty in Judge Goldsborough's court, after a fine of $10,000 had been imposed upon him and one of $3,500,000 on his union, after the case had been appealed, and after the appeal had been carried direct to the Supreme Court. Within an hour, the dimmed-out lights went on all over the country, the post office resumed its interrupted shipment of Christmas packages, railroads prepared to restore full freight and passenger service, and, in general, the country again began to live and breathe. It could do this because Mr. Lewis decided to relax his grip upon its throat. His considerateness should be appreciated. It is very unpleasant to be strangled, even if it should turn out, through a later decision by the Supreme Court, that the strangler was within his legal rights. This four months' respite is very welcome, but it settles nothing—neither the issues between miners and management nor the legality and constitutionality of the injunction which Mr. Lewis was found guilty of disregarding. At most, the country has gained a respite for the winter months, and both the Supreme Court and Congress will have time to act deliberately.

Punitive and 'Anti-Labor' Acts Must be Avoided

IF ANY GOOD is to come out of the revisions of laws affecting labor that the new Congress may make, it is essential that resentment against John L. Lewis be not permitted to color the legislation. Moved by proper indignation toward Caesar Petrillo, the little tyrant of the musicians' union, Congress enacted what was in effect, as it was often called, an "anti-Petrillo" law. The Supreme Court has just declared it unconstitutional, expressing no opinion upon the merits of its intent (which are obvious to most well informed persons) but finding it narrow special legislation. Good labor laws must be general, in the sense of applying to all unions. More than that, they must be general in the sense of giving no special privileges to labor unions which other legal or natural persons do not enjoy. Any limitation of the special status now enjoyed by the unions will doubtless be called "anti-labor" legislation, but that will not make it so. Give any privately managed group enough special powers and privileges, and it will pull down its house upon its own head. Labor needs protection against the arrogance of some of its own claims. The local situation in Oakland, California, is an illustration. A paralyzing general strike grew out of a strike against two department stores and the giving of police protection against the violence of massed pickets. To escape that paralysis, the city government agreed not to permit the police hereafter to interfere with picketing in "legal" strikes. That is to say, a "legal" strike is above the law under which nonstrikers have even more fundamental legal rights.

Russia Challenges Troop Inspection

RUSSIA'S change of front in the United Nations Assembly on whether forces within national boundaries shall be included in the world-wide troop census, which she had previously supported, may seriously set back the trend toward disarmament. The issue was forced by British representatives, who insisted that the principle of inspection must be applied now to the enumeration of troops in the service of all governments. The Assembly had voted 34 to 7 to call for an international inventory of soldiers under arms when Britain called for the establishment of an international board of inspection to verify the census of troops both at home and abroad. Such action, taken in the present context, indicates that Britain is using her position to weaken the agreement which the United States and the Soviet Union have been in process of reaching within recent weeks. Recall that after a protracted struggle, Russia had yielded on Trieste, on Italian and Bulgarian reparations, on the Bulgar-Greek frontier and on freedom of navigation in the Danube. Remember that she had agreed to the principle of inspection of armaments and had indicated that she was prepared to renounce the veto in this

field. Note that this series of actions eased the long tension between Russia and ourselves and made a general agreement between the two largest powers seem likely for the first time since the end of the war. Then what does Britain do? She begins to press the issue of inspection of the census of home troops. What does that mean? It means that Britain, who has always allied herself against the strongest power on the Continent with whatever allies were available, seeks to drive a wedge into the growing Soviet-American accord. While inspection must be the first requisite of any final plan of disarmament, its emergence in this form portends no good.

Van Kirk Ends Broadcasts

NO LONGER is the familiar voice of Walter W. Van Kirk to be heard Saturday evenings on the radio program, "Religion in the News." After fourteen years, Dr. Van Kirk has asked the National Broadcasting Company to release him following the Seattle convention of the Federal Council of Churches. With the increasing responsibilities of his work as secretary of the council's department of international justice and good will, he has found it necessary to turn this sustaining program over to others. It is to be hoped that the high standard he set will be maintained. Generally Dr. Van Kirk spoke from New York, but not always. Last year the 64 stations which carry this program heard his voice from Tokyo, where he flew as one of the four Protestant leaders who were among the first American civilians to enter Japan after its surrender. In 1937 he reported the World Conference of Churches from Oxford. At various times when church or other international conferences were in session abroad, he spoke from Havana, Geneva, Lima, Stockholm and London. Always his reporting conformed to the highest standards of the journalistic profession in its accuracy, clarity and honesty. The events he selected for comment were consequential, not only to religious people but to everybody, and this was more rather than less true because he considered every event from the point of view of a man who combines to a high degree religious faith and intelligent understanding of world affairs. On his retirement from a service he has carried all these years without other compensation than the appreciation of his listeners, The Christian Century takes pleasure in adding its "Well done!"

Pastor Niemoeller At Seattle

IT REQUIRED a good deal of diplomacy on the part of the secretariat of the World Council of Churches to persuade the American military authorities in Germany and the state department to permit Pastor Niemöller to come to America to address the Federal Council of Churches of Christ at its Seattle meeting. It is not yet known just what restrictions upon his freedom of speech had to be accepted in order to get him admitted to the land of free speech. But certainly the main purpose of his coming would be defeated if he were to permit himself to become entangled in discussions upon controversial questions of national policy, and his own discretion is his best restraint. And certainly his speech at Seattle contained nothing that would annoy the military or political authorities. Its key word was "repentance," for himself, for the churches of Germany, for the German nation. If the victorious powers have anything to repent of, they must discover it for themselves, for he gave no hint of it. The speaker affirmed "my personal share in the joint liability of my nation just now in its present state of guilt and contempt," and felt that his presence in this country by invitation was therefore a bridge between the nations as well as between their churches. His utter repudiation of Hitlerism, and his account of the process by which most Christians in Germany came to accept it while others came to see its radically anti-Christian nature and therefore rejected it, should clarify the understanding of those who remember only that he once offered to command a submarine and therefore assume that he was really a nazi sympathizer even during his eight years of confinement. The Christians who resisted the totalitarian claims of the state were of all creeds. The Protestants among them came to form one church, the "Confessing Church," while their former separation was forgotten. Since the war, the denominations have been restored and the lesson of union would seem lost if it were not that fellowship with many churches in other lands gives a new sense of the ecumenical church. After the war, the problem was, What to preach? The first thought was to preach a gospel of comfort to an afflicted people. Pastor Niemöller's own decision, and that of many others, was that there is a more fundamental message than "comfort." It is "repentance." This, then, became his theme. The speech was no cringing plea for pity, but a humble and heart-felt expression of penitence. We can think of others who need it as much; but if Niemöller could, he did not say so.

Are the Philippines to Be Another China?

THE CIVIL WAR that has broken out in the Philippines is in many ways parallel to the internal struggle now harrowing China. Like that, it roots in the evils of Oriental agriculture. For years the rice farmers in central Luzon have suffered at the hands of landowners and loan sharks. This situation began to be exploited by the Communists in the early thirties, when several armed outbreaks led to widespread violence. Later the farmers gave ear to the propaganda of Japan, and large numbers of them served in the Japanese fifth column after Pearl Harbor. When the tide of battle shifted in the Pacific war, they turned against Japan and became guerrillas on our side, receiving American arms for their services. Once Japan was driven from the islands they turned again. This time they attacked their own government and charged that the Roxas regime is dominated by landed and moneyed interests—a charge which has considerable truth. They insisted on a program of agrarian reform and refused to disarm until it was put into effect. The government attempted to meet them halfway, but declared that it could not tolerate the existence of an

army of 60,000 which does not take orders from the regularly constituted authorities. The rebels, who adopted the name of Hukbalahaps, declined to lay down their arms, for if they did, they maintained, they would be at the mercy of elements they did not trust. So negotiations have broken down, and fighting is beginning. In all this there is an ominous parallel to the differences between the government and the Communists in China. The recent battle near Manila took place when the government caught a band of "Huks" attempting to pass through the bottleneck in the center of Luzon to join forces with their fellow rebels in the south. The government is in a weak position because promised American aid is slow in coming. The Huks push their demands because there is no real American pressure for thoroughgoing reform. To be sure, the history of this movement offers no assurance that it would allow peace to descend on the islands even if most or all of its demands were met. But reform constitutes the minimum basis on which the United States should extend its aid to the Roxas regime.

Attack Movie Stereotypes Of Minorities

HOPE at last appears that something may be done to end the racial caricatures in motion pictures that for so long have been a powerful factor in nullifying efforts to combat racial intolerance and misunderstanding. When the latest Disney film, "Song of the South," based on the Uncle Remus stories, was previewed recently, Negro and liberal groups as well as impartial movie critics objected to it as adding yet another to the gallery of cinema portraits of the Negro as an illiterate buffoon. To be sure, the same protest has been made before without result. The earnest young Negro lawyer of "In This Our Life," produced some years ago, remains almost the sole exception to the rule that the Negro should appear on the screen as comic relief or as a kowtowing, loyal servant. But now minorities whose influence may be expected to count heavily with Hollywood are on the warpath over the way they have been portrayed in a recent film. Responding to complaints by preview audiences, Jewish organizations and the National Conference of Christians and Jews set up a committee to view "Abie's Irish Rose," now ready for release by Bing Crosby Productions. The committee turned in a vehement protest against the film's parading of all the old Irish and Jewish stereotypes. *Variety*, trade paper of the amusement world, calls it "the worst caricature of both Jews and Catholics . . . a film that sets us back twenty years in the work we have been trying to do in bringing the people of America closer together." Since it is probably too late to re-edit this picture effectively, the rising tide of protests may bring its withdrawal. A year or so ago, a radio program based on the same play as the film was withdrawn after audience protest to Proctor & Gamble, the sponsors. An interesting sidelight on the controversy is the fact that the Anti-Defamation League and the National Conference of Christians and Jews have in a recent series of dinners honored individuals in the amusement world for their "contribution to interfaith relations." If the present awakening can do something to end the screen stereotypes disparaging minorities, the nation can well applaud. And while we are at it, there is another screen stereotype that can stand some attention: that of the Protestant minister as a well meaning, staid and somewhat stupid bungler.

Step Toward Economic Unity for Germany

AMERICAN and British zones of occupation in Germany will be administered as a unit, beginning January 1, 1947, according to the agreement signed the first week in December by Mr. Byrnes and Mr. Bevin. The cost of administering, including furnishing supplies of food and raw materials, will be shared equally. At present the deficit in the American zone is at the rate of $200,000,000 a year; in the British, $400,000,000, but with a better chance of prompt reduction by the rehabilitation of the Ruhr industries. It is hoped that the half of Germany covered by this agreement will be self-supporting after three years, and that the three-year cost to be met by Great Britain and the United States will not exceed $1,000,000,000. The theory is that this will be repaid over a series of years. This is a step toward the economic unification which Germany sorely needs. It is an important step, but it would be much more significant if the other half of Germany, held by the French and the Russians, would come in. The door is open to them, but they show no present sign of entering. It was more than a gag, though something less than exact description, when it was said that, in the partition of Germany for occupation, the British got the industry, the French the vineyards, the Russians the farmlands, and the Americans the scenery. Except for the French zone, which is much smaller and less populous and which produces coal as well as wine, the zones are not too unequal in size and population. But only the Russian section produces enough food to feed itself, if not too much of it were shipped out to feed Russia. The food problem will still be difficult in the united British-American zone. Improved transport will help. The parties to the agreement are sure that the daily ration can be increased from 1,550 to 1,800 calories, and have definitely promised that this will be done.

Ohio Catholic Prelate Defends Gambling

AS BACKGROUND to the interchange of published statements between the Roman Catholic Bishop of Steubenville, Ohio, and the Protestant ministerial association and council of churches of that city, it should be said that the Protestant forces have been exercising strong pressure to induce city officials to clean up certain vicious conditions. The objects of attack have been prostitution, illegal gambling, illegal liquor selling, and particularly the dives in which the three are combined. Into this campaign for decency, Bishop Mussio thrusts his contribution—a pastoral letter, addressed to the priests of his diocese but simultaneously released to the press, stating the principles of Catholic morality, defending "moderate" gambling and drinking, and asserting that the little-minded Puritans who

oppose such "pleasurable occupations" are the same persons who have little to say against the graver sins of sex and other demoralizing practices. The crusading pastors had paid no attention to church bingo, for they were after bigger game, but the bishop is so much concerned for the protection of this profitable side-line of parochial activity that he makes his solicitude for its continuance the point of departure for his whole argument. Gambling in itself, he says, is an innocent and agreeable pastime. Human laws may not deprive a man of "what is his right in the plan of God"—obviously including gambling. "Law must recognize inalienable and immutable rights not subject to human legislation nor subject to the will of the majority." He is indignant with the "local fanatics" who would kill the joy of the "fathers, mothers, good middle-aged or elderly women, who get their only relaxation once a week at some church bingo." The reply of the Protestant ministers' association and council of churches is a clear and courteous statement giving the obvious answer to this line of argument and to its outrageous and untrue personal insinuations. One point of it, however, should be quoted: "Bingo parties are not designed primarily for the enjoyment of those who attend them but primarily, and, we believe, mercenarily, as a source of revenue for the Roman Catholic churches which sponser them."

A Way to Industrial Peace

AMERICAN industry has always been under scrutiny by the other nations because of its volume, its productivity, its importance in world trade, its ingenuity and inventiveness, its sometimes spectacular profits, the relatively high standard of living of its workers, and the frequency with which men have risen from the ranks of labor to the seats of the mighty. These are the historic characteristics of American industry, even if they are not all among its most conspicuous features at present. They have challenged the attention, and often the envious admiration, of observers from afar.

But never before was there such a cloud of interested witnesses as now gaze upon the turbulent scene. Half the world is dependent upon the products of American factories and farms and upon the loan of American dollars and credits to keep itself from economic disaster; and the most astute and influential statesmen from all the nations are actually here, within our gates, as members or attachés of the United Nations Assembly, getting a close-up view of our system of free enterprise, observing the effects of its disorderly functioning.

These visitors would not need to be half as clever as they are to see that our economic machinery is working badly. Some may say that it is working badly because it is not free enough; others, because it is not sufficiently controlled. Neither explanation excuses the failure, and neither by itself adequately explains it. But in either case, the plain fact is that the web of our industry is sadly snarled.

This is costly and painful for the American people. While the machinery of production is stalled, labor is losing millions of dollars a day in wages, investors are finding their anticipated profits turned into losses, our clothes and cars wear out without replacement, our houses—for those of us who are lucky enough to have houses—grow cold and our cupboards grow bare.

If this is unfortunate for us, it is also startling and ominous for the visitors who observe our predicament and, so long as they are here, to some extent participate in it. Most Americans are convinced that we can have peace only in a peaceful world, and that the world cannot be peaceful unless all nations enjoy economic as well as political freedom. Self-interest and world-interest alike require that we shall set such an example of democracy in action as will make it seem to others a desirable way of life. We are properly alarmed at every manifestation of the totalitarian spirit abroad, whether communist or fascist. But we cannot "sell" our free enterprise program on the foreign market by force, or convert the advocates of those systems by knocking them on the head. They must see our system in operation and like it.

But present conditions in America do not commend our economic and industrial system to the observing foreigner. What! he will say, is this the way the free competitive system works? Is this democracy in action? Is this the country that was going to lead us toward freedom from want and fear? If the "American way of life" can't keep its own factory chimneys smoking, its own production lines rolling, its own workers working for a living wage and supplied with the decent necessities of life, we don't want any of it. We had better try anything else than that!

The proposal of a cure for our sick industry must follow a diagnosis of its disease. That disease is, we think, a perversion of the competitive principle. If workers and managers in industry are moved by the desire for profit—as everyone knows they are—there will be competition and bargaining. The mistake has been in putting labor and management into competition with each other. These two are natural partners. The place for competition is among the various particular enterprises within an industry. For example, competition among Chrysler, General Motors and Ford is a good thing. Competition between the United Automobile Workers and these companies is, under present conditions, a stupid thing.

American industry from the beginning has had both kinds of bargaining and competition. One has been protected and perpetuated by the anti-trust laws which decree that producers serving the same public need *must* compete. The other was once very useful but has outlived its usefulness. Bargaining between employer and worker was relatively free and fair in the early days. But as corporations grew and combined, and as the supply of labor was increased by artificially induced immigration, it became evident that the individual worker, who must work today if he was to eat tomorrow, could not bargain on equal terms with a corporation which could afford to sit tight and wait for him to accept what it offered. "Collective" bargaining was essential if there was to be any real bargaining. So the unions came in.

With the enactment and enforcement of anti-trust laws, industrial monopolies went out, though not without

leaving great concentrations of power even if of somewhat less than monopolistic proportions. But as the unions grew into nation-wide and industry-wide organizations under centralized control, with top labor leaders holding the throttle by which they can instantly stop the flow of essential goods, bargaining between labor and management has again ceased to exist. To be sure, a certain amount of dickering and bickering goes on between their representatives, but duress has taken the place of bargaining. In the old days, management could say to labor, Take what we offer or starve. Now labor can say to management and to the nation, Give us what we demand or freeze.

Duress, we say, has taken the place of bargaining. We would be worse off, rather than better, if we should go back to the days when the power of duress was in the hands of management. What we had then was an economic autocracy. What we have now is a soviet regime, within certain limits—a dictatorship by organized labor. The use of mass picketing is merely one phase of this, but not an unimportant one. Violence and mayhem are frequently incidental to it, but the unlawful use of physical force to restrain the lawful actions of others is of the essence of it.

At the moment of this writing, Oakland, California, is having a general strike precipitated by the act of the police in convoying a fleet of trucks through the picket lines into a struck plant. Mass picket lines are strong enough to resist anything less than a police force, and sometimes too strong for that. But for the police to see that the streets are kept open and that men can go where they have lawful business when the striking union says they must not, arouses such resentment that a general strike is called. It need scarcely be said that this sort of action has no relation to "bargaining." It is government by intimidation, by private violence—by a soviet. A highly intelligent C.I.O. leader spoke the sober truth when, replying not so long ago to the remark that a strike accompanied by threats of violence is not bargaining, he said: "Of course a strike is not bargaining. It is war. It is what happens when bargaining breaks down." But bargaining, when conducted under threat of a war if it breaks down, has already broken down. It is no longer bargaining.

This is the point we have reached in the effort to maintain bargaining between labor and management. Emergency legislation will doubtless be proposed and will probably be enacted. Whatever it is, it will be called "anti-labor" legislation. Some of it may be that, though there is no more sense in using that term for legislation designed to take from a handful of labor leaders the power of life and death over the nation than there would have been in calling the anti-trust laws "anti-business" legislation. Our own hope is that any legislation in restraint of unions will be anti-duress but not anti-labor measures, and that it will take into account the merits of labor's case for wages and improved working conditions. In this present editorial we have given no attention to these matters, but they are very concrete and urgent. The immediate situation cannot be remedied by drastic action or by ignoring the real needs of real men.

But back of all measures for quickly getting the wheels of industry to turning again, lies the basic need for such an adjustment of the factors of industry that the workers will *want* to work and management will *want* to enter into agreements which will be advantageous to everybody concerned. Such an adjustment is perfectly practicable, and it need not take an inordinate time to put it into effect. It is the simple and sensible device of giving labor a substantial share in management.

Corporation A—producing, let us say, lumber—has a board of directors elected by its stockholders. The directors themselves and the officers of the corporation may own a very small per cent of the stock. Management and ownership have already become so widely separated that in some of the largest companies the officers and directors own only an almost infinitesimal part of the stock. Corporation B, similarly organized, also produces lumber. The two are in competition directly with each other and only a little less directly with the producers of alternative materials. This is healthy competition.

There is no way out except (a) the formation of a gigantic trust which can throttle competition and have the public at its mercy, or (b) government control or ownership with power to fix prices, determine production quotas and allocate markets. In the one case, the labor-management tensions would remain what they are, with the constant threat of wages being forced down if management is too strong and too greedy. In the other case, the result would inevitably be the development of a government dictatorship over the whole economic life of the country.

Competition must therefore continue—not competition between labor and management, but competition among the productive units (i.e., firms and corporations) within each industry. The success of any such unit in the competition for business is the common concern of everybody in it, and the management of its affairs should be in the hands of all concerned, through their chosen representatives if (as is usually the case) the unit is too large to be handled in town-meeting fashion. For all control to be in the hands of a "management" ostensibly representing only the stockholders—but often actually self-perpetuating by the manipulation of proxies—is as absurd as it would be for a city or a state to be governed solely by representatives of the property owners, each having one vote for every dollar's worth of property he owns.

It is useless to say, in broad terms, that "the interests of labor and capital are inseparable" and to leave that glittering generality without implementation. It is true enough that they are in the same boat, but the question is, Who is going to run the boat? If they are equally interested in having a successful voyage to a destination desired by all, they must share the responsibility of management.

This is not a utopian dream drawn from some cloud-cuckoo-land of fancy. The plan has been tried through many years by many individual firms, and it has worked. We can think of no other plan which will work in the long run. Certainly "you cannot mine coal with injunctions." Neither can you operate a nation's industry

under duress and intimidation. The solidarity of capital in unrestrained monopolistic corporations was industrial tyranny. The nation-wide "solidarity of labor," or of that part of labor which is in certain essential industries, is the American equivalent of the "dictatorship of the proletariat." But the solidarity of labor and capital in the management of a competitive enterprise is a way to industrial productivity and peace.

Federal Council Meets In Seattle

[EDITORIAL CORRESPONDENCE]

Seattle, December 6

BEFORE the 1946 biennial convention of the Federal Council of Churches adjourned here tonight, it dramatically demonstrated the challenge and difficulties which confront American Protestantism in these years immediately following the Second World War. It gave few definitive answers to the questions which were put to it. This was not due to a lack of insight or of courage, but to the fact that the tension between the ecumenical will toward cooperation and the differing views held by the various churches admits of no facile answers. Nevertheless some progress was made, and the convention goes down in history as one more milestone on the highroad of faith which the churches have elected to walk together.

This was the first time an assembly of the national leadership of evangelical Christianity in this country ever convened in the great northwest. Its meetings attracted an unusual degree of public interest. In spite of the fact that it was compelled to compete for newspaper attention with the coal strike and the Oakland general strike, front-page headlines and pictures concerning the council's actions appeared daily in the west coast press. Those meetings which were open to the public drew huge audiences to hear Pastor and Mrs. Martin Niemöller of Germany, Bishop G. Bromley Oxnam, the retiring president, and Charles P. Taft, the newly elected president and the first layman to head the Federal Council. Pastors and church leaders came from all over the west to attend this three-day assembly. There can be no question that this meeting advanced the cause of interchurch cooperation in this rapidly growing part of the country.

An outstanding issue which came up at Seattle was whether the Federal Council was free and competent to serve its constituent denominations in the interest of Christian unity. The form in which the issue was raised was determined by a memorial from the General Council of the Congregational Christian Churches formally requesting the Federal Council "to convene a plenary session of representatives of American churches to consider the possibility of immediate closer unity of American denominations which already accord one another mutual recognition of ministers and sacraments." The memorial had the support of the International Convention of the Disciples of Christ. The issue was therefore not whether the Federal Council should initiate such discussions, but whether, when it was requested to do so by two of its constituent denominations, it was free to transmit the overture to its other member churches.

Opposition to having the council call such a meeting was led by representatives of the United Lutheran Church, which is a consulting member of the Federal Council. The Lutherans maintained that there is nothing in the constitution of this interchurch body which authorizes it to promote church union. Representatives of the Episcopal, Congregational and Presbyterian churches contended that the council was competent to act in this matter when requested to do so. It was finally decided to authorize the general secretary of the council to communicate with all member bodies, giving them the substance of the Congregational Christian and Disciples memorials and inquiring whether their churches would send representatives to such a conference.

The replies to this inquiry were ordered to be referred to the executive committee of the Federal Council, which was authorized to proceed if it considered itself justified in doing so. At this point a difference of opinion arose which the Seattle meeting did not resolve. Dr. Samuel McCrea Cavert, general secretary of the council, said that if all the 25 member denominations agreed, then the duty of the executive committee would be clear, but if only five or ten denominations approved, the wisdom of going ahead with the conference would be in doubt. Dr. Gordon Sisco of the United Church of Canada replied that he would have some hope of success if not over five denominations sat down together to consider closer unity, but he would not be so optimistic if 25 attempted to reconcile their divergent polities. There the matter rested. After the meeting a Congregational leader said to me that he was well pleased with the reception the memorial had received and that, while he hoped several denominations would choose to confer, he would be satisfied if even two responded favorably.

Another highly important issue was raised by the application of the Universalist Church in America for membership in the Federal Council. The 1944 meeting of the council had declined a similar request from this denomination of 47,541 members, but the application was renewed by action of the 1946 convention of that church. In the letter addressed to the council by Dr. Ellsworth C. Reamon, president of the Universalist Church, he said: "The primary motive which prompts this action is our acceptance of the avowed purpose of the council 'more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them.' "

The question of admission was first submitted for action to the denominational delegations at Seattle for vote by denominations. Only sixteen denominations voted, eight being opposed to admission, four favoring it and four asking for deferment of decision pending further study. Opposing admission were the Reformed Church in America, the Methodist Church, the Evangelical United Brethren Church, the Church of the Brethren, the Evangelical and Reformed Church, the United Presbyterian Church, the Presbyterian Church in the U. S. A. and the Protestant

Episcopal Church. In favor of admission were the Religious Society of Friends, the Congregational Christian Churches, the African Methodist Episcopal Zion Church and the Disciples of Christ. The only statement on principle made before the issue was referred was presented by William Barrow Pugh, stated clerk of the Presbyterian Church, U. S. A., who announced that the last General Assembly of his denomination had taken action "that its future relationship to the Federal Council depended upon the Federal Council maintaining its evangelical position." When questioned as to what this meant in this connection, he declined to elaborate.

When the result of the vote by separate denominations was read, Bishop Oxnam ruled that the issue had been decided and that the second Universalist application was rejected. However, delegates pressed for a vote by the plenary session, and it was taken with 63 votes for admission and 70 against. The president again ruled that the motion for admission was lost. The convention then debated a motion, originating in the Disciples delegation and expanded by an Episcopal delegate, which requested the Federal Council to extend fraternal greetings to the Universalist Church and to suggest that it appoint a commission to study with representatives of the Federal Council the question of a possible renewal of its application. This received what appeared to be a unanimous vote of approval. The explanation of what seems a contradictory action is found in the fact that the position of the Universalist Church on the divinity of Christ was held to be ambiguous. That many delegates were dissatisfied with a second flat rejection of the application for admission was evidenced by the circumstance that a large number of delegations were divided, some of them by a close vote.

Only one new denomination was received into the Federal Council at this meeting. This was the church known as the Czech Moravian Brethren, which has a total membership of 4,538. In accepting its application the Seattle convention was forced to make an exception to a ruling it had just passed that no denomination having less than 5,000 members should be admitted. Other denominations whose applications for membership were rejected, generally on account of insufficient data concerning them, were the General Convention of the New Jerusalem (Swedenborgian), the Church of the East and of the Assyrians, the Liberal Catholic Church and the North American Old Roman Catholic Church.

The convention noted that seven denominations have now approved the merger of eight Protestant interchurch agencies into the proposed National Council of the Churches of Christ in America. It requested others to expedite their decision concerning this issue and authorized its executive committee to work for adoption of the proposal and to enter into temporary arrangements for integration of work pending a final action. On public affairs, the delegates adopted an important statement of policy concerning the liquor traffic, though omitting a section which affirmed that a return to national prohibition at this time is unwise. They dispatched to Senator Austin, head of the United States representation in the United Nations, a message advocating early abolition of all weapons of mass destruction and limitation of other armaments. They adopted a statement of principles bearing on peace in Asia, urging the United States to work for effective multilateral action in China, Japan and Korea and for international trusteeships over disputed areas. The men at Seattle were greatly concerned over the need for further large exports of food and other essentials for relief in Europe and Asia and pleaded with the churches to broaden their support for Church World Service.

Of all the notable addresses which were somehow wedged into those three busy days, none equaled in interest that given by Pastor Niemöller, who arrived by plane from Germany after the meeting began. He spoke first in the large First Presbyterian Church, whose capacity of 4,000 was taxed to the limit an hour before the meeting, in spite of rain. His second appearance was at the final session, held in the city auditorium, where an even larger audience assembled, equally undaunted by the continuing downpour. He was treated with the utmost respect by the press as well as by his hearers, and both he and his wife made a profound impression.

When Mrs. Eleanor Roosevelt in her syndicated column attacked the German pastor, who spent eight years in a nazi concentration camp, saying that "he was against the nazis because of what they did to the church, but . . . had no quarrel with them politically," the convention was shocked into sending her a telegram charging her with spreading "misinformation" about Dr. Niemöller and asking her to issue a correction. "The record clearly shows that he repeatedly spoke against the political aims of the nazis," said the telegram. "As early as 1933 he was forbidden to preach as a result of his speaking against Hitler's racialistic program. . . . Niemöller took a courageous stand against nazi policies long before our own country was alert to its danger." No reply to the telegram, which was signed by President Oxnam, had been received when the conference adjourned.

HAROLD E. FEY.

The Bells of Sunday

BELLS in the air proclaim
The Sabbath of the Lord:
The tone without the name—
Sound's utter pure acclaim
Transcendent of the word.
Listen: the sound of light—
The rainbow audible—
The tones that dance the scale
As colors traverse white!

What is it He would say
Through these pure tongues that throng
The shaken sky with song?—
His meaning, grave and gay?
"The six days of the deed
Are done; and now, with Me,
—The Eden of the seed—
No longer do, but be."

E. MERRILL ROOT.

Christmas 1946

By Renwick C. Kennedy

AMERICANS have corrupted Christmas. They have taken a great festival of the Christian calendar and made a secular holiday of it. For many of our people it is the supreme profit-making opportunity of the year. Few will admit it, of course, and perhaps few are conscious of it, but our commercial establishments from country crossroads store to city department store use the anniversary of the birth of Christ to make money. They make more money from it than during any other period of the same length in the entire year.

Too many Americans who celebrate Christmas seem to have no awareness of its origin and its religious connotations. They think of it as a time for luxury, for indulgence, for gluttony and drunkenness, for selfishness. The giving of gifts, not in itself an evil practice, has become for many families a financial burden. There are thousands who sigh with relief when Christmas is over.

There is nothing new about this perversion of Christmas. Still, it troubles the hearts of those who feel that the season should be a religious festival rather than an occasion for a national binge.

'Peace on Earth'?

There are other considerations that make Christmas 1946 not an easy one to enjoy. The state of the world is not good, even though the war has been over for nearly a year and a half. The threat of war, a cloud much larger than a man's hand, hangs over the world. The road to permanent peace has not become a highway—perhaps we are not on the road at all. Within our own favored nation there is neither peace nor health.

Still, barring some unforeseen disaster, Christmas 1946 will be a time of plenty for almost all of us and of luxury for many of us. But how can Americans, at least Christian Americans, be gay and happy, enjoy their turkey dinners, their Bourbon and their gifts when so many of their fellow men are hungry and cold and sick and hopeless?

On Christmas Day food will be no problem for my family. We can have just as many calories as we want. But I do not think I shall enjoy my Christmas calories too much. I shall be remembering that there is mass starvation in China and in India, semi-starvation over much of Europe, a 1,550-calorie ration in Germany, maybe a 1,000-calorie ration in Japan.

No Roofs for Their Heads

I shall be adequately housed on Christmas Day, and I have a year's supply of fuel on hand. There are many Americans, it is true, who are not adequately housed, and it may be that because of the coal miners' strike some will not have adequate fuel. Yet when one remembers the wholesale destruction of housing in Europe, the 50 per cent to 90 per cent complete destruction of great cities, our housing plight does not seem too desperate. Nor can it be doubted that many thousands are spending this cold European winter practically without heat in their houses, barracks or cellars.

Recently I had an attack of influenza. For several days I was very uncomfortable. But I had a good doctor, medicines including penicillin, a comfortable room, a comfortable bed, proper food, adequate care. I found myself wondering what the homeless and the destitute of the world do when they have influenza, without medicine, fuel, food and a decent bed to be sick in. I found myself thinking of the millions in Europe who have tuberculosis or suffer from other diseases of malnutrition. Most of them, according to the information I have, continue to suffer from malnutrition and receive very little medical care.

My thoughts turn to two Christmases I spent with the army. The first was in the cold, windswept California desert, where we were on maneuvers. We had a Christmas program, a present for every man and a religious service. But it was not a cheerful Christmas there in the desert among a group of homesick young draftees. The next Christmas I was in Belgium and the Battle of the Bulge was raging. Two Red Cross girls and I had planned a fine program for the day. We had to abandon it completely. That Christmas was a day of snow and ice, Von Rundstedt's army was still advancing, and there were 750 admissions to our hospital, most of them battle casualties. I find myself wondering how it is now with some of those boys who came into our hospital that Christmas Day . . . wondering how it is with some who lost arms, legs, eyes, their whole face, with the brain cases, with the spinal cases who were paralyzed from the wound down.

While Children Suffer

There are certain individuals about whom I wonder as I sit in the comfort and plenty of my own Christmas this year. There was a little fair-haired Belgian girl of eight in our hospital that Christmas of 1944. The neuro-surgeon had removed a tiny piece of shrapnel from her brain tissue. He thought she would live; beyond that he would not commit himself. Her Catholic mother was there with her, imploring me, a Protestant, to say prayers for the child every time I entered the room. I would like to know how that little girl is this Christmas.

I remember a 16-year-old Belgian boy who was brought in. He had found a hand grenade, pulled the pin and exploded it. The surgeon removed both his hands and both his eyes and did other things to him. I wonder how he is, two Christmases later.

And there was the story two infantrymen told me. They found two small German children, apparently four and five years of age, crying by the roadside. At their feet in the snow was the mangled body of a woman. The men inferred that she was the mother of the children. They gave the two babies their last K-ration and moved on. I wonder what has become of those children by Christmas 1946.

Of course it is always a world filled with sorrow and trouble, whether in time of war or time of peace. One must not permit oneself to become too sentimental in the kind of world this happens to be. But on the other hand . . .

So, if your conscience is at all sensitive, if Christmas is to you more than an invitation to a selfish debauch, if you are aware of all the misery that still fills the world, if you remember that UNRRA will cease on December 31 to minister to that misery, it may be that it is not going to be easy for you to enjoy this Christmas of 1946.

Yet the picture is not totally black. The world is technically at peace, except for the civil war that still goes on in China. Some progress toward world order has been made. Some feeble steps toward rehabilitation have been taken. Some slight headway has been achieved.

Perhaps the most encouraging thing about Christmas is that it is here again and men again feel the desire to celebrate the occasion. It has been commercialized and corrupted. It is for too many a selfish spree. It comes to a world still full of suffering and ill will. But it is not merely commercial and it has not been totally corrupted. There are still millions who worship devoutly. There are still millions who use this festival of the Christian year as a time to share generously with their fellow men. There are still millions to whom it is a bright and gay season whose brightness and gaiety are not evil but joyous and good.

It is good to celebrate Christmas, even in a trouble-riven and misery-shrouded world. Let the Christmas hymns be sung and the ancient story of Bethlehem be told again. Let the faithful gather and worship. Make the season joyous for children. Give gifts to family and friends. But this Christmas of 1946 it would be a Christian thing to send most of your gifts to the world's needy. If not most of them, at least a good many. If not a good many, at least a few.

The lonely, wistful figure of Jesus says something to humanity at Christmastime. Men do not understand too well, but they feel his appeal. They cannot escape it. It troubles them.

It is good to observe Christmas.

Kagawa: Christian Socialist

By T. T. Brumbaugh

TOYOHIKO KAGAWA is still a vigorous force for Christianity and social democracy in Japan. To be sure, he is no superman, as his record during the war shows. He fell far short of what he might have been then, but he was not alone in that. It can still be said that there is no person in all Japan who can be compared with him as a popular symbol of what Christianity should mean. This is the conclusion I have come to as a result of inquiries I have made since returning to Japan three weeks ago.

It is true that Kagawa has more critics than ever before. The Communists and left-wingers in general regard him as definitely a brake on the wheels of the kind of socialized progress they want. They have good reason for their view. Kagawa certainly feels that Japan is not ready for the type of communal life which the Communists aim at here as elsewhere. He throws his great influence among laborers, fishermen and farmers on the side of moderation. He publicly appeals for the kind of democracy that can be attained by cooperation between proletarians, tradesmen and the intelligentsia, and certain of the most enlightened capitalists, property owners and aristocrats.

This does not represent a change on his part. During the war he called for national unity and opposed those who would have fostered class and factional strife. As Japan now confronts the consequences of defeat and the massive problems of reconstruction, he maintains this emphasis. Therefore he is branded as conservative and reactionary. The radicals make him a target because his political counsel is a large factor in keeping the Social Democratic party, which includes many of the progressive, liberal and proletarian elements, from swinging to an extreme position. Its policy is essentially that of similar parties in other countries; it seeks a moderate socialism through democratic means.

Kagawa and the Social Democrats are holding together in a strong coalition with farmers and labor a great many of Japan's middle class leaders, professors of economics and sociology, business men and even some members of the aristocracy. He constantly urges these non-proletarians to cast in their lot with "the cooperative way of life." To followers of the Communist party line such counsel is anathema. And they dislike even more his advocacy of retaining the emperor as a necessary, though far from divine, force for social cohesion, because they can attain their ends only by first erasing all the landmarks of an ancient culture.

Cooperatives Reborn

Kagawa stands therefore as a strong influence for the type of cooperation which America and other democratic countries regard as the right foundation for accord in a world of competitive interests. It was because he preached that gospel that he was arrested during the war and compelled to resign all his connections with the cooperative movement. Now however he is again president of the National Union of Consumers' Cooperatives, which has 2,288 local units throughout the nation. He is a valued adviser to the Social Democratic party. He is in close touch with a large group of farmer organizations and labor unions, and a recognized leader in the seamen's union and the fishermen's league.

Yet these connections do not shut him out from association with the bourgeoisie and the aristocracy. In such

a society as Japan's, trained leadership is scarce, and even the American occupation forces realize that what leadership does exist must be used and democratized.

His Task as Teacher

Thus Kagawa was called in to counsel Prince Higashikuni when that personage was premier and, after Japan's capitulation, found himself under the necessity of meeting American occupational demands. Likewise, Kagawa was invited to instruct the emperor's brother in the ways of democracy, and has lectured several times before a group of fifteen of the princes. It is not without significance that the imperial court is studying "cooperative economics," he insists. More than a century ago Ninomiya Sontoku directed Japan along the path of frugality and fellow feeling. So now Kagawa points his people to "brotherhood in economics," believing that only that way can bring them out of feudalism, militarism and nationalism and into the world-wide fellowship of peoples and nations.

Kagawa is particularly hostile to the materialistic realism which has pervaded the life of all modern nations—Germany, Russia, even Britain and America, as well as Japan. That outlook, he insists, is what he had in mind when during the war he publicly criticized the so-called democracies along with the imperialistic and militaristic nations. He says he has never changed his threefold gospel of world-wide reform and regeneration; he still preaches one God, one human family, and world order. Now that the altered scene in Japan makes room for many new emphases, he feels that his people must be educated in the obligations of world order. Yet he is convinced that world order can never be achieved without faith in the one God and Father of all men and recognition of the social implications of that faith.

A Place for Religion

Many Japanese are aware that merely rewriting the constitution will not guarantee a democratic Japan. There must be a fundamental reordering of the minds and hearts of the people, and that is a task for religion—for the Christian religion, Kagawa asserts, and an increasing number of his countrymen agree with him. It is significant that at the end of the war Prince Higashikuni urged the little evangelist to organize a national movement for repentance.

Unlike Gandhi, however, Kagawa believes almost literally in divine grace, atonement and redemption. Though he is a staunch advocate of the social gospel, provided it is motivated by the spirit of the cross, he attaches little importance to superficial reforms. Hence his lectures are usually sermons and his sermons are lectures. Perhaps this attitude accounts for his effectiveness as both Christian evangelist and campaigner for social amelioration. He has always contended that no system devised by man will work without Christian regeneration, and that no Christian revival avails much if the convert must go back into a world of cutthroat competition.

So it would seem that Kagawa is right when he declares that he is today what he has always been: a Christian socialist. He is willing to work with all types and classes of persons, if thereby some can be won to godliness, brotherliness and world-wide cooperation. He refuses to believe in force as a value in the hands of any individual or group. He promotes the cooperative movement because he considers it the most just system yet evolved for the production and distribution of the commodities of everyday life.

But basically he gives himself to Christian evangelism. Joyfully he looks at the fruit of his labors as a messenger of Christ. Today he counts his converts by the thousand—15,000 decisions in meetings in various parts of Japan from July through October, and new decisions being made at the rate of 5,000 a month. The nation-wide crusade for "Three Million Souls for Christ" is well under way. Following a series of meetings in one church, Kagawa happily reports, there were 187 baptisms, and in another church attendance increased so much that three Sunday services are now required, instead of the usual meagerly attended one.

A Delicate Choice

This is the man who has permitted his name to be presented as a candidate for the Japanese House of Peers—or whatever survives of it. Whether he should be allowed to take his place in that body is a question that the occupation authorities are weighing seriously. Certain American officials in SCAP have told me that this case is one of the toughest they have dealt with. Decision is rendered difficult because of the vehemence on both sides of the political fence—a fact which indicates something significant both about Kagawa and about the situation in Japan.

It should be pointed out, incidentally, that many consider the upper house of the Japanese parliament as more or less the equivalent of the British House of Lords—a body which to a large degree is honorary and in which not a few English liberals and labor leaders have accepted membership. It is to such a company of men respected for their service to the nation that Kagawa has been nominated. But whether he enters the House of Peers or not, it can be said unhesitatingly that he is still very much the peer of most of the world's Christians.

Out of Nazareth

ALWAYS shall Messiah come
Out of Nazareth,
In familiar circumstance,
Near to us as breath.

In the shop where tools are plied,
By a fishing lake,
He will come to brother men
For his mercy's sake.

Gladly heard by common folk
First in Galilee,
Such may hear his voice again;
Hearken! Is that He?

ELINOR LENNEN.

What Germany Needs Most

By Hertha Kraus

STARK NEED is everywhere in Germany today, our newspapers have lately been beginning to tell us. And we are inclined to shrug off the report, perhaps with a sigh for our helplessness. We have been hearing about stark need for so many years now, the scene shifting from country to country across Europe and Asia. We have become accustomed to tales of wholesale devastation, wholesale suffering, wholesale death. What can we do about it—we as individuals, all of us so busy making a living, rearing our families and holding our own in a highly competitive society?

That is the way many Germans felt during the Hitler regime when they allowed gross injustice and terror to take their course. They also were busy holding on to their own, defending desperately the tiny personal islands of security, harmony, decency. Now all of them are swirling in the dark maelstrom, fighting silently for a last chance for survival. Now they are all caught together—sad old men and women, trying to cope with the hardest of chores because the younger men are still gone; haggard young women who for seven and more years have borne the double burden of earning a living and steering a household and family through bombing and evacuation, through food shortages and homelessness.

I

Millions of children are caught in the flood. Perhaps their parents supported a regime which gave full employment, low-cost recreation, a new pride in a prosperous, efficient and well organized economy—but at what a price! Young children have no way of judging whether their parents have been right or wrong. They can only stand by quietly, with imploring eyes in pinched faces, and accept the world's judgment without understanding it. Children of the anti-nazis understand even less why they must now be eternally hungry and cold and must live amid rubble or be crowded into icy schoolrooms without books or pencils or paper. They can remember the years of persecution and their parents' stubborn resistance during a period when nazism was tremendously powerful.

Many German families did resist. They did not succeed in overthrowing the nazi regime, but there was no lack of valiant effort, no lack of careful planning against desperate odds—and no lack of awareness that the penalty for failure would be torture and execution. German resistance was active and alert, repeatedly seeking alliance with the forces of the western democracies, including our own, and entreating our support for building up more effective resistance from within. We Americans were not allowed to know about these efforts throughout the war, and even now we have not been trusted with the full story.

There were millions of Germans who fervently hoped for an Allied victory, who welcomed the armed men of the Allied nations as their liberators, messengers of a new era of peace and justice. They had stoically accepted the fiery death that poured down indiscriminately on little children and youth, on the old and the sick, on the munitions workers and the homemakers, on schools and hospitals, on trainloads of soldiers, as a form of atonement for the crimes, both known and unknown, that had been committed in their name. When the war ended, they felt that they had already paid dearly for the common guilt through twelve long years of anguish and terror. They remembered too countless acts of understanding and outreaching sympathy done by their countrymen in protecting persecuted neighbors, foreign laborers, prisoners of war, the officially outcast—acts involving real danger to their own lives and property and to their families. How many of us can give account of such acts in our own sheltered lives?

Defeat has closed down on Germany, and the penalties fall on innocent and guilty alike. The people are dazed and stunned. They look at the ghastly skeletons of once clean and beautiful cities, and all they can remember is the loved ones whom they saw burned to ashes or crushed beneath the rubble, the agony of innumerable days and nights when Allied planes poured down flame and destruction, the delirious joy at what they called liberation, and the upsurge of hope and faith and high intentions to make a completely new start.

But now, more than a year after armistice, the German people's dreams have vanished. All of them, it seems—nazis, anti-nazis and the great mass that simply went along—have been found guilty. They do not understand why, but it appears that they have been condemned wholesale to perish physically for want of shelter and food and other basic essentials, and spiritually for want of intelligent sympathy and practical support in their desperate struggle to rebuild the fundamentals of family and community life.

II

The Germans are perfectly willing to accept the rule of military governments. They recognize the necessity of such rule for their country today. They hoped that military government would be just—and undoubtedly it is trying to be so. But they had also hoped that it would be realistic and efficient, that it would either be technically competent to handle the intricate problems of administration, or would liberate technically competent Germans to deal with the situation on their own, without new artificial blocks and impediments.

Perhaps this was an unreasonable expectation. Governing one's own country is a great art even in normal times. How much greater is the art required to administer a foreign territory in complete upheaval and under the most difficult psychological, social, economic and political conditions! Many highly qualified people are now engaged in this stupendous task—Americans and Russians, Britons and Frenchmen. Some of them have come to understand

the intricacies of foreign administration in a transition period and are eager to work them out effectively and with a full measure of fairness and human sympathy. But all their best efforts are crippled unless they receive much stronger support from their home communities. Articulate and well considered public opinion must back them up wherever they are ready to turn from mere restrictions and security controls toward a positive and cooperative policy geared to reconstruction and rehabilitation.

III

The building of a democratic German community is far too important a task to be allowed to become the monopoly of any one group. Not even military government holding supreme powers under a temporary mandate should attempt to carry out that task by itself. It needs to be supplemented by voluntary leadership from many groups, by humble and devoted personal service. There are many good people in this and other countries who are willing and anxious to share, but the present military policy will not admit them for responsible service in the wide area of spiritual and material rehabilitation.

It is said in some places that the Germans are perfectly able to work out their own rehabilitation and that we should let them alone to do so. That is not true. To be sure, there still is a great deal of technical skill in Germany, an innate gift for organization and management, and a traditional ability, widely spread on all educational levels, to develop adequate procedure in minute detail, if given a definite policy. But this is not enough in the face of present conditions. Germans are desperately asking for information, for knowledge, for ideas matured in the atmosphere of free communities. They are asking for the stimulus of thorough discussion of fundamental problems such as educational planning, human relations and the interaction of individual and state.

Their own new leaders are tired. The strains and pressures of the years of resistance and the present severe deficiencies in food, housing and all material conveniences have sapped their vitality. They are even more tired spiritually because they are beginning to be painfully conscious of their complete isolation from the other peoples of the world. For years Germans have had to breathe in the poisoned atmosphere of totalitarianism. Every one of them has inhaled the noxious fumes that beclouded thought and practice in every realm of life. They wish to expel the poison. They wish to review their attitudes and behavior, to check them against those of free men and women whose integrity they can respect. They are calling not so much for additional hands as for additional minds, for social planners and educators, the people who are concerned with fundamentals and can give some help in lifting Germany out of the rubble into a new and purer reality.

Germany and her sorrows are three thousand miles away in the heart of a desolate continent. It is easy to forget about them all—the rulers and the ruled, the innocent and the guilty, the few who are still comfortable in miraculously undamaged houses and the thousands of displaced and evacuated families without homes or property, without function and without a future. It is extremely uncomfortable to remember that they are hungry and cold and that we are jointly responsible for a standard of nutrition which is far below the subsistence level. It is disconcerting to realize that Allied policy in establishing certain priorities makes the repair of severely damaged housing deadly slow if not impossible. It is disturbing to reflect that military government is holding on to homes, hospitals, schools, barrack units and camps which are urgently needed to give minimum care to children and the aged, to injured and tubercular persons, and to those miserable masses whose uprooting by the millions, after the end of hostilities, we have sanctioned by solemn agreements. It is a reproach to think of other millions of German men and boys who, more than a year after the end of the war, are still in captivity paying reparations individually as forced laborers in many lands—men whose labor and skills are urgently needed at home to raise production and to secure a reasonable measure of economic independence for sixty million people whom surely no other country would wish or be able to support indefinitely.

IV

What can we do about all this? At least, let us not fail in the obvious. Let us respond immediately to every challenge for temporary aid against the incredible hardships of this cold and rainy winter, these long hungry days without a chance for a general increase in rations.

Let us give a listening heart to the voices of interpretation and challenge, so that we may use wisely the rights of democratic citizenship in making our wishes and standards known. We have temporarily assumed responsibility for the government of Germany. What are our objectives in doing so? Are our methods and policies in line with our goals? Are we ready to review them if we should find them faulty or unworkable? Are we aware that this is our joint responsibility which cannot be delegated to a handful of officials? Are we our brothers' keepers?

Christmas Amnesty

'Liberty to the captives . . .' (Isa. 61:1)

TO BREAK bolt and bar,
To open the door,
Requires no more
Than the light of a Star.

For shame, who are we
Its message to mock—
To shutter the lock
From the Christmas key?

EDITH LOVEJOY PIERCE.

Efficiency

OUR careful scheduling of time succeeds
In well planned work: nor do we count it odd
We use the bright strong hours for our own needs,
And leave the small and tattered ends for God.

ISABEL M. WOOD.

BOOKS

A Clearing or a Darkening Sky?

THUNDER OUT OF CHINA. *By Theodore H. White and Annalee Jacoby. William Sloane Associates, Inc., $3.00.*

THE STORM of the Second World War has rolled across the world, but thunder and lightning still linger on the horizon far to the west. Until that sky too is clear, none of us can be sure that the terror will not return with another shift of the international wind. In this book, two of the best reporters of the Asiatic phase of the global conflict describe the factors which may cause such a shift.

Theodore H. White and Annalee Jacoby were stationed by *Time* magazine in Chungking during the war, which began in Asia in 1937. I made it my business to meet Mr. White there in 1940, having been advised by A. T. Steele, one of the most knowledgeable of the Far Eastern correspondents, not to discount the opinions of this young man. I found White a journalist firmly grounded in Asiatic history, who had both affection and respect for the Chinese people, aligned himself with no partisan bloc, and insisted on getting his facts on the spot rather than from official handouts. During the years which followed, he ranged over the Asiatic fronts from Yenan to the China sea, while Mrs. Jacoby, whose correspondent-husband was killed in line of duty, remained in Chungking to cover political developments in the wartime capital.

Thunder Out of China deserves the wide reading which it is assured by its selection for distribution by the Book-of-the-Month Club. In literary style it ranks among the best of the war books. More important, it offers the most comprehensive picture that has yet been given of what the long agony of the war meant to the most populous nation in the world. The authors present an inspiring summary of the heroism of a people struggling against massive odds for freedom, and an appalling survey of mistakes committed by the Allied governments in this theater of conflict. Their account of the corruption, incompetence and inhumanity of the Chungking regime should serve as a needed corrective to the illusions created by those who would have America believe that China's is "the most Christian government in the world." On the other hand, their analysis of the aims of the Communist government ends in searching questions concerning where Yenan is trying to lead the Chinese people —questions which effectively dispose of the romantic mythology that pro-communist correspondents have written into their books and sometimes into their dispatches.

The description given here of the personalities around whom Chinese politics centered during this critical period is one which will arouse controversy, but I believe that most of these characterizations will stand the test of history. Chiang Kai-shek emerges as the only man who could have held China together during the war, but "his lust for power, his calculating ruthlessness, his monumental stubbornness" have more than once brought more grief than gain. The authors hold him largely responsible for the renewal of civil war after the Japanese collapse and believe that he turns instinctively to the use of force in a crisis because that is the only method he really trusts. Dr. Kung, General Ho and Ch'en Li-fu, heads respectively of the civil government, the army and the Kuomintang, receive similar unsparing treatment. T. V. Soong, Sun Fo and Dr. T. F. Tsiang, on the other hand, emerge with great credit from the scrutiny to which these authors subjected them during the hard test of the war years.

Among the Americans who played a part in this era of China's sorrow, General Joseph Stillwell and General George Marshall are highly praised, and General Patrick J. Hurley is most roundly condemned. Surprisingly, the authors have no word of criticism for President Roosevelt, whose intervention at a critical moment created the situation which proved Stillwell's undoing. They point out that "in the eyes of millions of the Chinese their civil war was made in America." They conclude with a chapter which calls for an agreement between the United States and Russia to permit a strong and really independent Chinese government to arise. What this requires of us they summarize as follows:

> A mutual understanding between Russia and the U.S.A. is only the first step in an American policy to peace. The second step is the unstinted, unsparing use of American economic strength. Economic aid from America can be useful only if it has one overriding condition—that it be granted a government in which Kuomintang, Communists and Democrats all participate. Civil war can be ended permanently in China only by beginning on the physical and social reconstruction of the nation. Our resources, our technical skill, our material, can mean a difference of twenty years in her development, can mean that millions who may die of hunger will live to maturity.
>
> Both the Kuomintang and the Communists realize how terribly China needs American aid; both are willing to moderate their demands very significantly to have this aid in the future. Such a policy of economic aid is not charity. If by a loan to China we can buy the peace, it is a cheap price; furthermore, a loan to China will be in the profitable tradition of American enterprise. . . . Once the process of reconstruction is set under way, America and Russia must agree to stand aside politically. . . . [And if Russia will not cooperate] we must match the dynamic of Russian foreign policy with an equally vigorous dynamic of our own. . . . We ourselves must become the sponsors of revolution. Our policy must offer the masses of Asia the same things that Russian revolution promises them—bread and equality in their daily life. But we can offer them more than that, for we are nourished by a tradition of an earlier revolution, a revolution that promised the world not only equality and security but liberty.

HAROLD E. FEY.

Books in Brief

THERE WILL BE NO TIME, THE REVOLUTION IN STRATEGY. *By William Liscum Borden. The Macmillan Company, $2.50.*

This is a panic book if there ever was one. Not that there isn't plenty to be panicky about, if one considers the world's political instability and the potentially world-wide distribution of atomic bombs and rocket vehicles to carry them. But the problems of military strategy and of statesmanship which are posed by these facts require a more mature wisdom than is exhibited in this discussion. The author (Yale '42, three years a B-24 Liberator pilot, now a student in law school) takes a position opposite to that of Mr. Brodie and the Yale Institute of International Studies in saying that "the advantage of possessing a larger supply of atomic bombs than the enemy remains constant even though either side could easily wipe out the other's entire economy." Mr. Brodie, in *The Absolute Weapon,* says that any nation can have enough and that more than enough would give no advantage. Mr. Borden holds that national defense should take precedence over all internal problems; that American secret intelligence,

which is the key to defense, should be under army-navy control, independent of the state department; that we should have "a whole war's supply of weapons on hand in advance of any fighting"; that the armed forces should be authorized in advance to act instantly in case of attack; that, in view of the liability of civilian morale to weaken under the punishing losses of an atomic war, all decisions about making peace should be committed in advance to a few, "the President and certain congressmen," in order to insure a fight to the finish. If America is vigilant, "there is promise of a long armistice." Still, there is need of a world government. How that is possible, in such a trigger-happy situation, is not made clear.

CHRISTMAS, AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART. *Edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis, $1.00.*

One of the first and finest harbingers of Christmas is always the arrival of this beautiful Christmas annual, of which this is the sixteenth issue. Its large page (about the size of *Fortune*) gives room for a sumptuous display of pictures as well as text. There are facsimiles of the pages containing the nativity story from the 1611 edition of the King James Version and the 1946 edition of the Revised Standard Version, and the prefaces of both. There are pages of Christmas pictures and carols from many lands. The most substantial article is "The Nativity in Wood-carving" with many illustrations. And there is much more, both fact and fiction, with the color and flavor of the glad season.

THE LITTLE MAGAZINE—A HISTORY AND A BIBLIOGRAPHY. *By Frederick J. Hoffman, Charles Allen and Carolyn F. Ulrich. Princeton University Press, $3.75.*

Eighty per cent of the American writers who today hold front rank as novelists, story-tellers, poets and critics got their start in the "little" magazines, or the "advance guard" magazines, as these authors prefer to call them; that is, the non-commercial periodicals whose aim was to discover and encourage new literary talent and novel techniques and ideas. Over 600 such magazines were published in English between 1912 and 1945, and though only about a hundred of them played any decisive part in the battle for modern literature, the whole phenomenon deserves to be chronicled. Mr. Hoffman and Mr. Allen have done a thorough job of research. They not only give the history of the more important and typical little magazines, but offer a keen and just evaluation of the entire movement. Their account is enlivened by anecdotes of the editors and writers who made the magazines. Miss Ulrich supplies an annotated bibliography which takes up a third of the volume. This is an important book now, and will prove even more important as time passes.

Books Received

(Some of these will be reviewed)

The Control of Venereal Disease. By R. A. Vonderlehr and J. R. Heller, Jr. Reynal & Hitchcock, $2.75. Two physicians, one a district director in the Public Health Service, the other chief of its venereal disease division, give a comprehensive report of the problem, the measures that have been taken for its solution, present conditions, and needed next steps in control. Now that the intelligent part of the public has got out of the hush-hush stage with reference to this subject, it can be seriously studied, as it should be, as at once a problem of medicine, morals and morale.

And Then I Pray, Goodnight, A Child's Story of the Bible. By Dorothy Tanner Hanseler. W. A. Wilde Co., $2.50. More than "Bible stories." The stories are here, but also the substance of the history (so far as a child needs to know it) and the teaching. The material is put into simple language and arranged in daily portions of one page each for a year.

The Bible Story of Creation. By Mary Alice Jones. Rand McNally, $1.25. With pictures in color by Janice Holland, for children.

Congress at the Crossroads. By George B. Galloway. Thomas Y. Crowell Co., $3.50.

Murphy's Bend. By Grace E. Wills. Westminster Press, $2.50. A novel of America in the years from 1819 to Harper's Ferry.

Small Town. By Granville Hicks. Macmillan, $3.00.

The Search for Happiness. By William Peter King. Abingdon-Cokesbury, $1.75.

New Day Ascending. By Fred L. Brownlee. The Pilgrim Press, $3.00.

Yule. Edited by Harris A. Jespersen. Lutheran Pub. House, Blair, Neb., 60 cents. A Christmas annual sponsored by the Danish American Young People's League of the Danish Evangelical Lutheran Church of America.

Miracles and Parables of the Bible in Crossword Puzzles. By Lucile Pettigrew Johnson. W. A. Wilde Co., $1.00.

Paganism to Christianity in the Roman Empire. By Walter Woodburn Hyde. University of Pennsylvania Press, $4.00.

The Pulpit Manual and Minister's Guidebook, 1947 Edition. Edited by Thomas H. Warner. Pulpit Press, Great Neck, N.Y., $2.00. A sermon outline for every Sunday of the year, other sermons for a dozen special days, a long section of sermon suggestions on the Gospel of Matthew, some pages of homiletical illustrations, and other sermonic materials.

The American Jewish Year Book, 5707 (1946-47). Edited by Harry Schneiderman and Julius B. Maller. Jewish Pub. Society of America, $3.00. This is the 48th volume of the series, prepared by the staff of the American Jewish Committee. It contains a very complete survey of events and conditions within and affecting the Jewish communities in the United States, Europe, Palestine and elsewhere, during this very crucial year, with many important special articles and statistics. Some interesting figures: Jews form less than 1 per cent of the population in 26 states. States having highest per cent are: New York 16.7, New Jersey 6.5, Massachusetts 6.07, Connecticut 5.54, Illinois 4.96; for all U.S. 3.7. Jews in Europe have decreased from 9,739,000 in 1939 to 3,642,000. Jewish population of Palestine has increased by 498,000 (from 11 to 30 per cent) in same period; 75 per cent of it is urban.

Heralds of God, A Practical Book on Preaching. By James S. Stewart. Scribners, $2.50. A really great book on preaching by a great Scottish preacher. Its initial stress is upon the unchanging message, but the constantly changing human scene is what makes successive books about preaching necessary. The sermon must not float upon a "pietistic backwater" but breast the open seas of contemporary thought and action. Dr. Stewart exalts the importance of preaching and gives wise counsel to preachers.

All Out for God, The Challenging Career of John C. Cowell. By Walter R. Alexander. Moody Press, $1.50. The life of a remarkably successful young evangelist whose untimely death occurred after a few years in his only pastorate, with the Central Baptist Church, Decatur, Ga.

Religion in the Ranks. Edited by Martin L. Leuschner and others. Roger Williams Press, 3734 Payne Ave., Cleveland, Ohio, $1.50. Statements and testimonies concerning religion in wartime, from chaplains and others.

In Time and Eternity, A Jewish Reader. Edited by Nahum N. Glatzer. Schocken Books, 342 Madison Ave., New York, $2.75. An anthology of Jewish literature from the 2nd century to the 19th—from Talmud and Midrash, from rabbinical *responsa* and Hassidic legends, and many more classes of writings. This collection, for the most part in short selections, gives a good view of the varieties of post-biblical Jewish literature. A useful appendix describes the sources and gives brief data about the authors.

The Year of the Tiger. By John Bechtel. Moody Press, $1.50. The dramatic story of a Chinese girl who became a Christian and a missionary. A "year of the tiger" occurs every twelve years. The events of the story were in 1914, 1926 and 1938.

CORRESPONDENCE

Who Are the Theologians?

EDITOR THE CHRISTIAN CENTURY:

SIR: It was both interesting and confusing to read David S. Burgess' article "Wake Up, Theologians!" in the December 4 issue of The Christian Century. His statement serves two important functions, at least. It arouses the reader to further serious thought on the matter which he has opened up, and it "stabs his spirit broad awake" in open revolt against certain statements of generalities contained within the treatment itself.

Few will quarrel with the assertion that Reinhold Niebuhr has taken the lead in "pricking the bubbles of optimistic fancy." To speak of religious radicals believing they have sighted utopia and then embracing "the faiths of communism or pacifism," then to refer to such an act of "optimism" as naive, is playing with terms indeed.

Moral "optimism" of the type and kind that Douglas Clyde Macintosh, for instance, sets forth, is anything but naive. It is far from being artless. It is thoroughly Christian at heart and if heeded it is also "revolutionary."

Will the seminarians to whom Burgess refers take this lying down? "They were largely unaware that society *should* be changed or *can* be changed." Are these the theologians to whom Burgess refers? Are these "boys" untouched as he supposes by the revolutionary dynamic of the gospel? Heaven help us if that is the case!

If Burgess is referring to the "theologians," and means to include Niebuhr and a host of theological professors who are giving serious and reflective thought to this whole question, that is part of the picture. But if he means to include within this group the ministers of churches over America, that is something else. It is our hope that he means to include both the so-called "professional theologians" and the pastors of American churches.

It would appear to be a pretty serious indictment and far too "naive" a generalization to say that "the theologians and the churches have given them [the people] no solid ground for faith in God and in each other." Granting all the weaknesses of the churches and the "theologians," the fact still remains that there are a good many who might be flattered to be designated as "theologians" but who nevertheless have not "bowed the knee to Baal." Theirs is no easy optimism; they are far from naive in their public utterances; their philosophy of life is deeply courageous and significantly Christian. Doubts aplenty, to be sure. What minister does not face such people Sunday after Sunday? But there is courage and faith and hope. There are theologians who are speaking to just such conditions as our friend Burgess describes, and the name and number is legion. Who are the "theologians"?

First Congregational Church, WALTER HORACE UPTON.
McPherson, Kan.

Methodist-Episcopal Union

EDITOR THE CHRISTIAN CENTURY:

SIR: C. Stanley Lowell's article, "Next Step in Church Union" in your issue of November 20, effectively presents reasons why, now that negotiations for union between Episcopalians and Presbyterians are stalled, they should be undertaken between Episcopalians and Methodists. He points out that the latter two have a common Anglican origin and comparable forms of government, and that there is "in each group a growing appreciation of the worship practices of the other." To this last I, for one Methodist, can give grateful personal testimony. Moreover, the proposal is being made in more than one quarter. I have heard it made several times in conversation, once by an Episcopal bishop.

On the debit side, Mr. Lowell is aware that the question of orders is the crucial one and that Episcopalians do not recognize Methodist orders. The question is, then, whether or not our consanguinity would be recognized as legitimacy. Naturally no answer can now be given to this question; but there would, it seems to me, be a certain amount of unreality about negotiations undertaken for their own sake, without a reasonable hope of success. In any case, nothing is to be gained by blinking the magnitude of the difficulty. This appears in its true light only when we realize that in the matter of orders Methodists are in much the same case as the Presbyterians.

The plain truth is that in theory and in fact Methodist orders are presbyterian (with a small "p"). John Wesley, presbyter in the Church of England, said in justifying his famous ordinations: "I firmly believe I am a scriptural *episcopos* as much as any man in England." And his brother Charles, on hearing what John had done, lamented: "What are your Methodists now? Only a new sect of Presbyterians." Indeed, if anything, Methodists stand on shakier ground than Presbyterians in this matter. Where the Geneva reformers proceeded in a forthright manner, with undivided minds, Wesley evinced long hesitation, and performed his ordinations in a half-surreptitious manner that doesn't bear the light of day too well. All of them were performed privately, some at four o'clock in the morning! This doesn't bother us Methodists too much, for we look in another direction for our legitimation; but it bothers some Episcopalians a lot. And it is better to be aware of these things now than to stumble over them later.

Past failures need not condemn new efforts at church union to a like fate, and should not preclude them. But unless high churchmen, who don't seem to have changed much on this matter from Charles Wesley's day till now, change a great deal in the next few years, the proposed "next step" looks much like trying the last one over again, with incidental variations.

Boston University School of Theology, RICHARD M. CAMERON,
Boston, Mass. Professor of Church History.

Courts of Labor Relations

EDITOR THE CHRISTIAN CENTURY:

SIR: Emotionally we may feel like yelling, "Let John L. Lewis be shot at sunrise." But on reflection, we begin to realize that John L. Lewis is what we have made him, and that he has attained his present tyrannical, dictatorial power solely because we, the American people and our servant the government, have failed to make provision for settling disputes between producers and miners. Disputes at law are settled in courts of law. Disputes between producers and miners can likewise be settled in courts of labor relations (if we will create them), and with fairness, justice and equity for all concerned. The pattern is clear. Why not use it?

Courts of labor relations must be given adequate powers, as are courts of law, and their decisions must be binding on both parties. They must be equipped with all relevant, up-to-the-minute facts, in order that their decisions may be just. They must sit continuously, so that each dispute may be dealt with immediately and any menacing accumulation of grievances and resentments may be avoided. Collective bargaining should be pursued diligently by both producers and miners. Only when collective bargaining breaks down into a deadlock should the points at issue be transferred to the courts of labor relations.

Does it not seem clear that such courts would make the rise of a labor union dictator, or a producer dictator, most unlikely, and that it would make a complete stoppage in the production of a national necessity like coal a calamity that we would never again be called upon to confront?

Knoxville, Tenn. BURTON B. JOHNSON.

Did He Grow Up?

EDITOR THE CHRISTIAN CENTURY:

SIR: "We Grew Up Overseas," in your issue of November 13, is in my judgment one of the most revealing articles published in many days. But what it reveals is not the failure of the churches, but the tragedy that has overtaken many of the young men who went out from the churches into the armed services.

Here is the son of a minister coming back from the war with an

utterly distorted view of the church he grew up in, fighting against about everything in it, and dubbing "third-rate concretions of the Christian spirit" such things as "missionary endeavor" and "the care and feeding of adolescents at church picnics." He finds reality in only one group, the veterans—the group he belongs to. They got their feet on the rock of religious reality during battle. "A first-rate artillery duel soon reduces a man's faith to first principles," although it is confessed earlier that as soon as the duel is over nothing remains of the faith.

I suggest that a better caption would have been, "We Did Not Grow Up Overseas." This young man may have been overseas, but he did not grow up. He was stunted.

Manchester, N. H. WILLIAM J. SETZER.

Too Easy on Communism

EDITOR THE CHRISTIAN CENTURY:

SIR: Broadus Mitchell (in your issue of November 17) would have us ignore the blood and filth and evil and intolerance that cover Russia and Russian-occupied Europe. He wants us to appease the terrible form the collectivist movement has taken because he believes that the force behind it is good. And, if we carry our gentle appeasement far enough and completely ignore the chief methods by which Communism "persists" and "extends itself," the gentlemen in the Kremlin may spare us.

I suspect that what Dr. Mitchell admires in totalitarianism (although he does not say what he admires) is its mechanical efficiency (still completely unproved). What he does not realize is that it will do us no good to "conquer the machine and the system" if in the process we lose the rest of our freedom. What good will scientific social design do Dr. Mitchell or me if it puts us behind the barbed wire of a police state?

Jacksonville, Tex. H. GAINES.

Enjoys Correspondence

EDITOR THE CHRISTIAN CENTURY:

SIR. While I am renewing my subscription to The Christian Century, I wish to thank you for the information and uplift received week by week. I especially enjoy the Correspondence, and have many a chuckle over the comfortable feeling of the writers who seem to rejoice in making a "potshot." The world seems close at hand after reading the letters of Paul Hutchinson.

Oak Park, Ill. ANNA M. MATHEWS.

Do They Register!

EDITOR THE CHRISTIAN CENTURY:

SIR: You have published some fine editorials. Your editorial of November 20, urging a coalition administration, is one of the best and most timely. Certainly something is needed to fix responsibility and implement government without permitting stalemates and dead centers to occur.

I have wondered—do your editorials, and especially such a one as this, register in the right quarter, and get attention where they will do some practical good?

Guide Rock, Neb. E. H. TIPTON.

Our Good Mennonite Doctrine

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your articles on Protestantism with great profit and joy. There is a lot in those articles which is peculiarly Mennonite. And to what you write about the absolute necessity of the church becoming ecumenical I surely say, "Yea and amen." Yet grave problems arise in my own mind. I think I have always been very tolerant with respect to biblical interpretations; and I have taken communion in many different churches (denominations), and have been sure of God's presence there. But here I am in India, the neighbor of the Disciples of Christ mission and the Evangelical Reformed mission. We get along famously as neighbors. We visit with each other and we preach in each other's churches and at each other's conventions, and we have a joint convention every year for some thirty years already. All this we do with joy and abandon. Yet if I should try to teach from the pulpit that a person must go entirely under the water if he wants to be entirely converted, or to preach that a tiny baby must be baptized lest it be not in grace with our heavenly Father, then my inner spirit would balk. I appreciate what you write and your point of view. But realizing the above facts, and many more, I cannot at this stage get any farther than church federation.

Jansen Memorial School, JOHN THIESSEN.
Jagdeeshpore, India.

Bishop Dun's Lectures

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad that you liked Bishop Dun's Hoover Lectures on Church Unity. So did most of his auditors, not least the Episcopalians who were there, including a considerable number of Anglo-catholics. I am sorry, though, that in your editorial you say that the bishop, after dividing all Christians into three parts—catholics, classical Protestants and free-fellowship-of-the-Spirit folk—he declared that (I quote your report) "the catholic or churchly type is represented by the Roman Catholic and Eastern Orthodox Churches and *the high church or 'catholic' wing of the Anglican Church.* The classical Protestant is represented by the Lutherans, the Presbyterians and *the major body of the Anglican Church*" (italics mine). That Bishop Dun did not make such a statement is not only my own impression but that of a number of others with whom I have checked.

What he did say was that the Anglican Church belonged to *both* groups. He said that if he were asked if he were primarily catholic or Protestant, he probably would say "Protestant," but that if his brother, the Bishop of Chicago, who was presiding, were to be asked the same question, he probably would say "catholic," and that they both held the same attitudes and convictions; they were "catholic Protestants" or "Protestant catholics." He certainly gave no impression that the "main body" of the Episcopal Church was one thing and "a wing" was something else. Bishop Dun is bishop of the whole Episcopal Church in his diocese; and, as is the Bishop of Chicago, he is a leader in maintaining unity in his communion on a catholic-Protestant or Protestant-catholic basis. It seems to some of us that, of course without intention, your report has done disservice both to the Episcopal Church in general and to Bishop Dun in particular.

Incidentally may I remark a curious use of capitalization in that same editorial. You rightly say that Dr. Dun insisted that the church of the future must be "catholic with a small c"; I nowhere recall that he said it must be "Protestant with a large P." Throughout the editorial you always spell "catholic" with a lower-case initial and "Protestant" with an upper-case one.

Consultant to the BERNARD IDDINGS BELL.
Bishop of Chicago.

[We believe our subscriber missed the point. As we understood Bishop Dun, he was not "dividing the churches into three parts." He was discussing the churches, as such, only with respect to three different *conceptions* of the church which he found in three large groups of churches. Our editorial so reported. The distinction is not easy to expound so as not to be misunderstood, but it is very important. Bishop Dun did not say, so far as we recall, that "the Anglican Church belongs to both groups." What he did say was that he found in his own, the Episcopal, communion, two conceptions of the church: one, more akin to the classical Protestant conception; the other, more akin to the Roman Catholic and Eastern Orthodox conception. He seemed definitely to identify his own view with that of classical Protestantism. But in doing so, he did not let go of the "catholic" conception on the one hand, or of the "fellowship" conception on the other. Indeed, his whole thesis was that these three *conceptions* of the church must be structurally integrated in the church of the future if it is to be truly catholic.

Our subscriber's suggestion that Bishop Dun's view, as we reported it editorially, might jeopardize the unity of the diocese over which the bishop presides, is gratuitous—unless one party in the Episcopal Church is ready to insist that a bishop of that

church is not free to express his own convictions as to the nature of the Christian church and of the catholicity which is essential to its unity.

As to Bishop Dun's repeated insistence that he was using the word "catholic" always with a small "c," except where he referred specifically to the Roman Catholic Church, we believe he was following the only usage which avoids confusion. When the word is used to designate a particular church, it should, of course, be spelled with a capital initial. But Bishop Dun's chief use of the word "catholic" was to designate the generic character of the church of Christ. In the interest of clarity, he is to be commended for insisting that his hearers visualize the word with a small "c." Had he not done so, many would have carried away the impression that his lectures were an apologetic for the Roman Catholic Church! If Bishop Dun's example at this point were followed by Anglo-catholic editors and writers, and other Episcopalians generally, we believe their position would be better understood, not only by their readers but by themselves!

Dr. Bell expresses surprise that we always spell "Protestant" with a capital "P." The reason is that it is a proper noun or a proper adjective. In its religious usage, it has not taken on an inherent or generic character which would entitle it to be treated as a common noun, as in the case of "catholic." (We hope it may never do so!) To honor it by writing it with a small "p" would be virtually introducing a new word into the religious vocabulary. The reference of the word "Protestant" is more historical and institutional than generically Christian. The supreme *intention* of Protestantism is to be catholic! It denies that the Roman Catholic *Church* is catholic, even though it recognizes the presence of catholic elements in the conception of itself which that church holds. Protestantism has tragically failed of its intention to be catholic, but so also have those churches which Bishop Dun classified as holding the catholic conception of the church. *The catholic church of Christ is in schism*—that is why the Hoover Lectureship on Christian Unity was established and why Bishop Dun was asked to explore the ground on which the catholicity of the church could be empirically actualized. Christian unity and catholicity mean the same thing.—THE EDITORS.]

Zionism With God!

EDITOR THE CHRISTIAN CENTURY:

SIR: I was encouraged and indeed deeply moved by Paul Hutchinson's article on Palestine in your October 23 issue. His experience parallels that of nearly all of us who have visited the Holy Land in these later years. No one will doubt what he has to say about the splendid achievements of the Jewish pioneers. I am glad that such information is printed in The Christian Century, for the churches of America have, on the one hand, lacked adequate information about Palestine, and, on the other, have perhaps been confused by misinformation. It was good to have Paul Hutchinson come out on behalf of the Jewish state. Certainly the article contains some points of view with which I am not in complete agreement, but I grant Dr. Hutchinson his viewpoint on such matters as binationalism and partitioning Palestine. Beyond this, two things are, I think, of vital concern.

1. A cessation of zeal and a diminution of economic expansion may, as he predicts, eventuate after "a fully independent Jewish state" is set up in the fertile regions of Palestine and after "the inexorable economic limits of the little state would begin to make themselves felt." There are, no doubt, valleys of that kind in economic cycles. We have experienced them here. That should be a later worry. Meantime Palestine should be opened immediately, both to provide refuge for the homeless Jews of Europe—those tragic ones who remain alive after the holocaust of 6,000,000—and also to fulfill the legitimate aspirations of the Jewish people as a nationality. When this has been accomplished we can afford to worry about the passing of the "first moment of exultant achievement."

2. Dr. Hutchinson is concerned because Zionism seems to be both mystical and anti-religious, but his whole article testifies to the spiritual character of Zionism. I believe that he reflects in this article those profound religious overtones of Zionism, even though the overtones may not be admitted by many Zionists. Could we not say, with some degree of accuracy at least, "America without God"? If I want a land where the word "God" is repeated with deadly monotony, I shall go south of the Pyrenees, where the intense piety of a people stands upon foundations of feudal fascism and tyranny. I believe I understand what Dr. Hutchinson is driving at, and if I do I am for him! But Jesus himself was a scorner of pharisaical professions of piety. He said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

The Christian Herald, DANIEL A. POLING,
New York, N. Y. Editor.

A Great Scholar Passes

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just returned from conducting the funeral services for Dr. Kirsopp Lake. The great New Testament scholar had been living in our town of South Pasadena for some time past. In an upper room of his home, about 25 feet long by 20 feet wide, the photostatic copies of manuscripts all down through the ages are stacked high. In that room has been done some of the great cataloguing work of Sylvia and Kirsopp Lake. Dr. Lake was one of the great exponents of the critical method in regard to New Testament study. He was as well known in Germany and France as in Britain and the United States, having served in universities in all these lands. His stay at Oxford was a very brilliant one. While at Harvard in the latter part of his long life he brought to America the rich fruitage of many journeys into the archeological past of the Holy Land, including two trips to Mount Sinai, famous as the repository of the Tischendorf manuscript.

I believe Dr. Lake's last public appearance was an address on Luke in the Oneonta Congregational Church here. His lecture was marked by incisiveness and a keenly critical approach. Of course, his natural good humor and his wonderful ability to re-create original situations as they appear to have been in Bible times gave this address, as it did all his addresses, a deftness of touch and a warmth of understanding that won all his listeners.

I thought you might like to have these details.

Oneonta Congregational Church, HENRY DAVID GRAY.
South Pasadena, Calif.

Protestantism Above the World

EDITOR THE CHRISTIAN CENTURY:

SIR: Though Arnold Nash closes his article in your October 30 issue, "The End of the Protestant Era," on a note of optimism, predicated upon a humble acceptance of Christian duty on the part of all Protestants, I find myself unable to share this hope for the same reason. Indeed, instead of being discouraged by what the world has come to, we should be much more encouraged by what has come into the world through our Lord Jesus Christ. However, far more important than the setting into which the Protestant message is placed is the message itself. Essentially the Christian gospel is timeless, above the evil forces in the world and in the underworld, secure against fire, sword, bomb and political and social patterns. Martin Luther certainly did not put any emphasis upon the form or pattern of the organized church. He insisted simply that the divine Word, as a precious objective endowment of truth, be preserved and be given the honor place in all relations of life. Protestantism will never grow weak because of anything that goes on in the realm of science, politics or hierarchical tyranny. Its weakness will ever arise from the loss of reverence and respect for the divine Word within the individual.

The things of men are by their very nature subject to change and decay. The things of God are by their very nature eternal and timeless. Protestantism can never become weak if it builds on the foundation of the divine Word, which, according to the witness of Christ, is eternal. The only hope of achieving a spirit of ecumenicity in the church is in the conviction that the church lives by the Word of God because it reveals and mediates the living Word in whom we are eternal.

Faith Evangelical Lutheran Church, CARL WALTER BERNER.
Los Angeles, Calif.

NEWS *of the* CHRISTIAN WORLD

Says Twin Cities Are Anti-Semitic

Expert on Minorities Ranks Them First in Discrimination—Schoolteachers on Strike for Better Wages

MINNEAPOLIS, Dec. 2.—This city was described recently by Carey McWilliams, author and expert on minority problems, as the "anti-Semitic capital of the United States." McWilliams pointed out that Jews are barred from membership in the Automobile, Athletic, Kiwanis, Rotary, Lions and Toastmaster clubs, and that they do not participate in the "dominant economic activities of the city." He thinks this lack of participation is due partly to the large proportion of Lutherans in the population of Minneapolis. "Lutherans' tendency toward non-participation in civic affairs as an organized group," he said, "has created a kind of vacuum which makes possible the continuance of an anti-Semitic pattern." McWilliams declared also that the city's Protestant, Anglo-Saxon aristocracy has established itself at the highest levels of economic control and has used social, economic and political anti-Semitism as a means of opposing any threat to its status. No one denies that Jews are victims of discrimination here, but many take issue with McWilliams' explanation of the situation. His statement that Lutherans do not participate in civic affairs is said to be based on their limited participation in activities of the National Conference of Christians and Jews. The mayor's human relations council is preparing to conduct a community survey to determine what racial and religious tensions exist.

* * *

Teachers Strike for Higher Wages

Public education in Minneapolis and St. Paul faces a financial crisis. St. Paul's 77 public schools were closed Nov. 25 by a strike of teachers who are demanding higher salaries. City officials claim that they are unable to pay more because the per capita limitation on city spending has been reached. In Minneapolis, teachers held a projected strike in abeyance after receiving a new salary schedule. But they have not accepted the new schedule, and even if they do, Mayor Hubert H. Humphrey declares, the city does not have enough money on hand to pay the increases. The social relations committee of the Twin Cities' association of Congregational and Christian Churches has cited in a resolution the "essential reasonableness" of the teachers' demands and asked prompt action to alleviate the crisis. Both cities hope that the state legislature will come to their aid financially when it convenes in January, but that rural-dominated body is not expected to be very sympathetic.

* * *

Governor-Elect Will Oppose Anti-Labor Legislation

The governor-elect of Minnesota, Luther W. Youngdahl, has promised to fight for increased educational appropriations and has made it plain that he will oppose vigorously any labor-curbing legislation. Also included in the Youngdahl program are a legislative research council, housing legislation with "teeth" in it and state financial overhauling. Youngdahl was one of several state officials elected Nov. 8 with the backing of Harold E. Stassen, former governor. Gov. Edward J. Thye was elected to the United States Senate and Walter H. Judd, former missionary, to a third term as representative. Flushed by its successes, the Minnesota Republican party has officially launched a "Stassen for President" campaign. Mr. Stassen is planning to go abroad early next year to observe conditions. He has been invited to visit Russia.

* * *

Augustana Lutherans Favor Intersynodal Effort

The Board of Home Missions of the Lutheran Augustana Synod went on record, at its annual meeting here last week, as opposed to the continuation of a Lutheran home mission policy that permits "duplicated efforts, competitive altars, wasted manpower and the establishing of new missions along synodical lines." Backing up this stand, the board expressed itself as ready to pool its financial resources and manpower with other Lutheran bodies. The board estimated that 25 to 35 per cent of the home mission funds of the eight bodies participating in the National Lutheran Council are spent on duplicated and overlapping missionary efforts.

* * *

And So Forth

On furlough from his duties as commissioner from the American section of the Lutheran World Convention to European churches, Clifford Ansgar Nelson, pastor of Gloria Dei Lutheran Church, St. Paul, reports a grim winter ahead for Europe, with serious food and fuel shortages.

Laymen have been elected to all offices of the Twin City district Christian fellowship (Disciples of Christ).

E. P. Fosmark has withdrawn his resignation as executive secretary of the Minnesota Baptist convention and will continue to serve in his former capacity.

The more than 40 clergymen who have come to Minneapolis in the past year were introduced to governmental activities of the city at Mayor Humphrey's second institute for new clergy.

A chapter of the American Council for Judaism, which opposes Zionism, is being organized in Minneapolis.

Arthur H. Gilmore, dean of Congregational Christian ministers in the Twin Cities, has resigned, effective next Sept. 1.

Frank C. Laubach addressed two meetings here recently as representative of the Laymen's Movement for a Christian World. . . . Kirby Page addressed the November meeting of the local ministerial association.

WILLMAR L. THORKELSON.

Final Wisconsin Bus Vote Reported

The final official report on the Wisconsin vote on the school bus bill shows that those who opposed the proposal to provide transportation for parochial school pupils had a majority of better than 107,600. The vote was the largest ever cast in Wisconsin in a non-presidential election.

Dutch Church Is 'Meeting World'

'Kerk en Wereld' Movement Seeks the Extension of Christian Way to Industry, Art, Politics

SITTARD, HOLLAND, Nov. 27.—The movement within the Dutch church known as *Kerk en Wereld* (Church and World) is finding new ways to fulfill its purpose of reaching into all walks of life—industry, science, politics and art. In its new institute at Driebergen, in Utrecht, conferences have been conducted for employers and employees at which such questions as these have been discussed: "To what purpose are we working?" "What is the responsibility of employers for the spiritual life of their employees?" Conferences for journalists have considered what moral standards should prevail in the newspaper profession. Politicians have been brought together to consider their attitudes toward each other and the common causes on which they can cooperate. Meetings so far have been held in a garage, but a conference hall is being planned.

* * *

Discovery Grows out of Wartime Experience

The movement grew out of the church's discovery during the war that she could minister effectively to the sorrows of an oppressed nation. She protested against the persecution of the Jews, against the permeating of the Dutch people with the nazi ideology, against the slave-hunting for German industry. She discovered that she had responsibilities not only for her members but for the whole nation, not only for the spiritual but also for the physical life of men. The Dutch church, which like most European Protestant churches had been paralyzed for more than a century by the conflict between liberalism and orthodoxy, discovered that what is essential is the total surrender of life and thought to the living Lord. It was while he was confined in Buchenwald that Dr. Eykman saw that the only answer to political totalitarianism is totalitarian Christianity, and he worked out the scheme for re-Christianization of the whole of life with which *Kerk en Wereld* is concerned in these postwar days.

* * *

Carry on Social Research

Kerk en Wereld is also planning new and better methods of evangelization, organizing evangelistic campaigns and carrying on research in social problems. The well known sociologist, Dr. Kruyt, is in charge of this research. To provide workers for the movement, a center staffed by some of the best theologians in the country has been established at Driebergen. There young people are trained to take their places in industry, schools and youth movements. The first group of students began the two-year course last year; the second began two months ago. After graduating and spending two or three years at work, students will return for a final year before they start to labor among non-church members. The address of the

training institute is 79 Maliebaan, Utrecht. It hopes to be of real aid to the church in its efforts to approach groups with which it has heretofore had little contact.

* * *

Seek Funds to Restore Damaged Churches

The Church Building and Restoration Committee of the Netherlands Reformed Church is mobilizing the denomination to build new churches and parish houses and to restore those damaged or destroyed during the war. This church alone lost hundreds of buildings during the last winter of the conflict. Around $20,000,000 will be needed for the work. The state will furnish half this sum, and the church will try to raise the other half within the next five years. Many congregations are now worshiping in wooden sheds or in casemates left by the Germans. The poor, little churches in the Roman Catholic part of the country suffered the greatest damage, and it is doubtful that their congregations will be able to restore them. The destruction of some churches led to interesting architectural discoveries. When the rubble of the great Gothic church at Oosterbeck, demolished during the battle of Arnhem, was cleared away, relics of the oldest Carolingian church to be found in this country appeared. Plans are being made to restore this church, more than 10 centuries old, in its entirety. Among the ruins of the totally destroyed late medieval church at Wessem, the remains of at least three older churches and a Roman building were found. Portions of these will be restored and joined to the new building.

* * *

Indonesian Church Needs Pastors

Protestants in Indonesia are appealing to the churches in Holland in their great need. Only nine ministers remain in Indonesia. One of these must serve the entire island of Sumatra. In Batavia, where there are 60,000 Protestants, there are only three ministers. Ambon has none. The General Synod of the church here is being asked to send at least 15 ministers to Indonesia at once. Many Protestant churches are being used by Roman Catholics, since there are no pastors to serve them.

* * *

Lack of Wood and Glass Stalls Rebuilding

Reconstruction of the war-stricken areas of Holland is going on very slowly because of the lack of wood and glass. In northern Limburg and in Zeeland many families are still living in poultry houses and German casemates. A campaign has been launched by the popular Catholic radio speaker, Fr. Henri de Greeve, to persuade people in less damaged parts of the country to give up the glass in their picture frames so that light may be let into many a dark emergency dwelling. Fr. de Greeve's slogan is "*Ruiten troef*" ("Diamonds are trumps"—*ruiten* meaning both "diamonds" and "window panes"). In northern Limburg the lack of soap and of clothing, particularly underwear, has caused an epidemic of itch—a disease never known before in this traditionally clean country. The Catholic bishop of the diocese has started a campaign to give every family at least one pair of bedsheets and a change of underwear.

SIERK COOLSMA.

Freedom: No and Yes in Argentina

Although Political Repressions Continue, Some Previous Restrictions Against Protestants Have Been Lifted

BUENOS AIRES, Nov. 15.—Argentina is undoubtedly the hot spot of this continent. Daily the tension between the Perón government and the democratic coalition which it defeated six months ago grows more bitter. All university professors, public school teachers and doctors and nurses in public hospitals and clinics who are known to have sympathized with or supported the democratic group are being dismissed. The violent nationalist group is as aggressive as ever. Its members constantly daub the walls of buildings with such slogans as "We want Catholic teachers," "Christ in the schools," "Long live Pope Pius." The front of the stately Scotch Presbyterian Church appeared one morning covered with these slogans, plus "Down with the Jews" and "Nationalism and sovereignty." This is the first time since it was founded in 1837 that the church has suffered any kind of attack. Professor Durelli, outstanding Roman Catholic leader, left recently for Canada. "I can no longer breathe in my country," he said.

* * *

Catholic Instruction in Schools Unpopular

Although the political scene looks dark, the picture is brighter as regards freedom of religion. Vigorous repudiation of Catholic teaching in the schools is being heard, but police restrictions prevent public expression of such sentiment. George E. Coll, outstanding educator and minister of education in a former government, spoke against Catholic instruction in public schools in an address given recently under the auspices of Argentina's great daily, *La Prensa*. Student conventions have adopted resolutions condemning the intrusion of priests into the educational system. The decree compelling all religious groups except the Roman Catholic Church to register with the government, which the hierarchy secured from the outgoing military government, has been rescinded. The department of philosophy of the University of Buenos Aires has published a Spanish translation of a collection of Luther's writings, poetry and hymns. Never has the demand for Bibles and Protestant literature been so great. The Confederation of Protestant Churches now includes 13 groups, and several times recently 22 groups united to make representations to the government on matters of vital interest to Protestants. There are now seven ministerial training schools and seminaries in the country. When John Mackay of Princeton Theological Seminary visited Buenos Aires not long ago, students and faculties of all these schools united to hear his message.

* * *

Costa Rica Goes Left

This correspondent has just returned from an evangelistic tour which took him to several of the Central and South American countries. Everywhere there was fer-

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ment and unrest. Rising living costs and scarcities of essential articles are the order of the day. In Costa Rica, a left-wing government has been elected with the support of both the Roman Catholic Church and the Communists. It is approving wholesale social security legislation without making provision for financing the ambitious scheme. The national budget shows a monthly deficit of nearly $3,000,000. In the same country, which has the proud distinction of having more educators than soldiers, congress is considering a bill to make it possible for the 24 per cent of the nation's children who are illegitimate to claim a name and support from their fathers. Nicaragua and Honduras, Costa Rica's neighbors, are still in the grip of bloody dictatorships; their finest buildings are barracks and their worst are schools.

* * *

Non-Catholics in Panama Must Pay Tax

In the Canal Zone, white employees are being asked to sign a pledge to the U. S. government that they will not join a union. Many are asking if this represents the attitude toward labor of the government or of the army, for which latter a large number of them work. Thousands of Negro workers in the zone have been organized into a C.I.O. union. Episcopalians, Baptists, Methodists, Four-Square Gospelers and six or seven other groups in Panama have united in an active organization which meets every month for discussion of mutual problems. Just now they are wrestling with a recent law which taxes all church property except that owned by Catholics. Tax collectors, who represent the liberal and tolerant spirit of the great mass of Latin Americans, apologize profusely for what is to them a distasteful task.

In Colombia, the Conservative party was successful for the first time in 16 years when it won the presidential election May 5. The new cabinet is equally divided between Conservatives and Liberals. The new Colombian minister of education and the minister of education in every state are active Roman Catholics. Hence Protestant schools throughout the country are wondering what the government's future policy toward them will be.

* * *

Peru Shows New Policy on Religious Liberty

In Peru, long known as the country most unwilling to grant religious liberty, the political and religious climate has changed notably since the triumph of the liberal Apra party. Government leaders are going slowly, for the army and the priests are still strong, but they have removed all restrictions on the practice and preaching of religion by Protestants. In a recent unanimous decree which has reverberated over this continent, the circuit court of Lima sustained the verdict of a lower court condemning one Valdez Díaz for violating the law guaranteeing religious liberty to all. Protestant lecturers are given a place on the extension program of ancient San Marcos University, now run by a liberal regime.

The unanimous opinion of Christian leaders is that religious addresses and meetings have never been better attended than they now are in all these countries. There is a religious interest if not a spiritual hunger in these confused and aroused lands.

GEORGE P. HOWARD.

Rescind Stand On Segregation

North Carolina Baptists Withdraw Their Resolution on Interracial Issues—Layman Scores Church Leaders

NASHVILLE, TENN., Dec. 5.—Although many Southern Baptist groups have recently gone on record against race prejudice, a resolution passed by the North Carolina state convention advocating the elimination of segregation in churches was later rescinded. Not long afterwards, an African Methodist Episcopal conference in the same state "deplored" the convention's action, pointing out that the Roman Catholic Church has now declared for race equality in church membership and the ending of all forms of segregation.

The *South-wide Baptist Digest,* to begin publication in January, will present briefs of articles, news stories, editorials and opinions in the score of Baptist journals now published in the south. In its charter the magazine declares that its purpose is to stand for "policies, plans, boards and institutions of the Southern Baptist Convention" and to propagate the doctrines held by the constituents of that convention, "especially that repentance, faith and regeneration accompany salvation; that Christ, God's only begotten son, was born of the Virgin Mary; that the atonement for sinners who believe on him was accomplished through his sacrifice and shed blood on the cross; that he rose from the dead, in visible body form . . ."

* * *

Blasts Methodists for Social Positions

The Methodist Church is generally the most progressive of southern churches in social education and action, and of its agencies the Women's Division of Christian Service is one of the most forward-looking. In a recent address to the Nashville laymen's club, the chairman of the finance committee in the West End Methodist Church, one of the largest and wealthiest congregations in the south, declared that the women's organization and the Methodist General Conference "do not speak for the Methodist Church, certainly not for those of the south." He called the continued support of those bodies "even by southern bishops" unfortunate. The speaker, who is research director for the Southern Industrial States Council, declared that churches ought not to align themselves with reform movements or any endeavors other than the preaching of the gospel. He condemned the three bishops who joined in urging contributions for families of General Motors strikers and the one who signed an appeal for donations to the national sharecroppers' fund. He attacked the Southern Conference for Human Welfare, criticizing particularly its support of the Fair Employment Practices Commission, and deplored the fact that many Methodists endorse it. The address, printed in pamphlet form, is being widely distributed.

* * *

Protest Social Content Of Lesson Materials

This criticism of Methodist policies by a conservative layman is in line with the

action of a Mississippi district Methodist conference which some time ago petitioned the Council of Bishops to investigate the materials published by the denomination's Board of Education as "political" and "offensive to southern church members." Objection was made particularly to Sunday school study materials. The protest seems to have been caused chiefly by treatment in those materials of the racial issue. "We have lived peacefully with people of other races for centuries," read the resolution calling for the investigation, "and are perhaps better qualified to live with them in brotherly love than some of those who prepare the materials." Such protests, it is thought, are not likely to turn the Methodist Church from its course, but they will make conscientious devotion to the social application of the gospel more difficult. Many Methodists are disturbed over the fact that final decision on publication of educational material is made not by educational committees but by the business committee of the denomination's publication agency.

* * *

Open Religion and Labor Branch in Atlanta

Willard Uphaus, a graduate of the Vanderbilt University school of religion here and formerly an instructor in Yale Divinity School, has been appointed director of the southern office of the Religion and Labor Foundation recently opened in Atlanta. An increasing number of church leaders are showing interest in the objective of the foundation: to promote understanding of the human side of labor's stake in society, of the constructive values of labor unionism, of the necessity of cooperation between workers and employers, and of the use of the Christian methods of conciliation and arbitration in the settlement of industrial disputes. The foundation is interracial and interfaith in membership. The Atlanta office will have an excellent opportunity to emphasize the human and ethical principles of the labor movement during the current southern organizing drives of the C.I.O. and A.F. of L., both of which are stressing interracial membership.

* * *

Folk School Trains Union Leaders

The Highlander Folk School in Grundy county, Tenn., one of the most poverty-stricken regions of the state, reports that during its slightly more than 10 years of existence it has enrolled 6,890 students in its short courses and has reached more than 12,000 persons by its field program. The school grew out of the ideas of two young men, Myles Horton of Union Theological Seminary and Don West of the Vanderbilt school of religion. They had studied cooperatives in Denmark and proposed to open a folk school on the model of the adult education program in that country. A social-minded physician, Dr. Lillian Johnson, provided them with a farm. The original folk-type school has been expanded into an educational program for labor union leaders. Benevolent foundations and unions have contributed to support of the school, the latest large grant having come from the Rosenwald Foundation. Eighty per cent of the students now registered come from unions that have sent students before, or from the educational field program.

ALVA W. TAYLOR.

Free Scot Church Elects Moderator

Denomination, Chiefly Rural and Gaelic, Names William Campbell of Knock—Scotland Honors a 'Heretic'

EDINBURGH, Nov. 21.—The Free Church of Scotland, remnant of the group which separated from the Church of Scotland in 1843, has elected William Campbell of Knock, on the isle of Lewis, as moderator of its General Assembly for 1947. This church represents the minority in the Free Church of Scotland which refused to go along when the main body united with the United Presbyterian Church in 1900 to form the United Free Church of Scotland, which in turn united in 1929 with the Church of Scotland. The Free Church of Scotland today is a small, largely Gaelic-speaking group, with most of its congregations in the highlands, where it occupies an important place in the lives of the people. It is faithful to a strong conservatism with an evangelical appeal. Mr. Campbell graduated from Glasgow University and received his theological training at Free Church College, Edinburgh. He is an excellent administrator and is widely known as a fine evangelical preacher. The congregation at Knock which he has been serving is perhaps the largest of any denomination in rural Scotland.

* * *

Scotland Commemorates A 'Heretic'

A heresy case which almost tore the Free Church of Scotland apart 70 years ago was brought to mind by the recent commemoration in Aberdeen University of the birth of William Robertson Smith, once professor of Hebrew at Free Church College, Aberdeen. While still in his twenties, Smith was accused of heretical teaching and removed from his chair. No doubt he was eager, impatient and untactful, but his evangelical piety was never questioned, and his method of studying and interpreting the Old Testament is now accepted in most theological courses and in the pulpit. At the commemoration services Moderator McKenzie of the Church of Scotland declared: "Robertson Smith helped the serious people of his generation to face the light. He brought a view of the Scriptures which made them infinitely more intelligible and infinitely more spiritually satisfying." The moderator recalled the words of Alexander Whyte, Free Church minister who courageously defended Smith before the assembly: "Of all the bodies of men on this earth the church of Christ should be the most catholic-minded, the most generous, sure that every movement of the human mind is ordered and overruled for her ultimate establishment, extension and enriching."

* * *

Religious Teacher and Journalist Made Common Cause

Smith's father, a Free Church minister, was a close friend and the only co-presbyter of Harry Nicoll, whose son, Sir William Robertson Nicoll, founded and edited the *British Weekly* and served as editor of the *Expositor* and the *Bookman*. He was one

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of the greatest journalists of his time. The *British Weekly* has always been edited by a Scotsman, down to J. A. Hutton who recently resigned, and has long held a conspicuously honorable place as a journal of social and religious progress. It is perhaps not fanciful to suggest that the two boyhood friends, Robertson Smith and Robertson Nicoll, played a common part in the religious education of Great Britain. Nicoll gently led people to recognize and love good literature and to realize that culture and warm evangelical zeal are not enemies but can be friends. Smith had the harder task, that of teaching faithful men that the study of sacred writings must not be made with minds closed to scholarly, scientific and historical knowledge.

* * *

Reports Jewish-Gentile Tension in Hungary

George Knight, who before the war conducted the Church of Scotland's mission to the Jews in Budapest, has returned from a visit to his former station. He reports that old antagonisms between the Hungarians and the Jews are reasserting themselves, and that the church's message of friendship between Jews and gentiles is more needed than ever. At first the Hungarians were eager to help the Jews on their return from concentration camps. But thanks to American Jewish organizations, these people came back better clothed and better nourished than their non-Jewish countrymen. Since aid from American Jewish sources is continuing, the Jews are receiving much larger rations than the Hungarians among whom they live. Feeling between the two groups is not helped by the fact that the Jews are more willing to cooperate with the Russians, who liberated them, and that members of the secret police are largely Jewish. Mr. Knight reports that members of the Reformed Church in Hungary are in extreme poverty and that their ministers are paid only $1 a month. There is no shortage of ministers, for the church carried on its theological training during the war under circumstances calling for extraordinary devotion.

* * *

And So Forth

The recent death of George Freeland Barbour of Bonskeid, philosopher, public servant and biographer of Alexander Whyte, is mourned by all Scotland. In many respects Barbour was the most eminent layman in the Church of Scotland.

Kenneth Charles Harman Warner, archdeacon of Lincoln and former provost of St. Mary's Cathedral, Glasgow, will be consecrated Jan. 22 as the new bishop of Edinburgh. The new head of the Episcopal Church in Scotland has had a remarkable career as soldier and lawyer as well as in the church.

INNES LOGAN.

'Churchman' Announces Sermon Contest

The *Churchman*, Episcopal journal, is announcing its "sermon of the year" contest. Ministers are invited to submit sermons on tolerance and good will which they have delivered before their congregations. A committee will select three best sermons for each month, and from these choose the sermon for the year. The minister so honored will be a guest at the annual Churchman Award dinner, and will receive a $1,000 prize.

Turkish Murder Scandal Resolved

Courts Convict General's Son Whom High Officials Sought to Protect —Living Costs Rise

ISTANBUL, TURKEY, Nov. 18.—The most sensational trial in this country's history, a trial which has caused almost as many political repercussions as did the Dreyfus affair in France, has ended. The defendant, Hashmet Orbay, son of the former chief of the general staff, was sentenced to death for the murder of Dr. Nadji, fashionable Ankara physician. Shortly after the crime was committed, Reshit Merdjan, young friend of Orbay, confessed that he was the murderer. In the courts, however, it was shown that he was not guilty. Rumors spread that persons high in the government had attempted to hush up the affair and protect Orbay by promising to reward Reshit handsomely if he would confess to the crime, and to see that he got off with a short term of imprisonment. But the court did not decide as expected, and the case went to the court of appeal. The governor of Ankara, who had been mentioned as one of those trying to influence the court, committed suicide. The judges in the case deserve respect for their integrity and spirit of justice. Reshit has been sentenced to 10 years' imprisonment for his part in the affair.

* * *

New Press Law Cause of Journalist's Suicide

Leaders of the Democratic party (opposition) and thousands of sympathizers took part in the funeral procession of a young Smyrna journalist who committed suicide recently rather than face the prosecution threatened by authorities because of a critical article he had published in his opposition paper. The article, the authorities decided, "vilified" the Grand National Assembly and thus made its author liable to the severe punishment provided for that offense by the new press law. Also, since the journalist was in military service, he was liable to trial by a military court, a trial likely to have serious consequences. His wife, likewise a journalist, tried to claim authorship of the article, and was sentenced to 10 months' imprisonment. The dead journalist's father is president of the Smyrna section of the Democratic party.

* * *

Turkey's Exports Booming

It will be remembered that on Sept. 7 of this year the government increased the rates of exchange of the dollar and pound sterling by about one-half in an effort to promote Turkish exports. Now, as a result of Turkey's bumper crop and the huge demand for foodstuffs abroad, it appears that exports would have soared without such action. The opposition is making capital out of this development, claiming that the government should have foreseen it and not taken a step which is causing an increase in the cost of living. The government replies that the dollar reserves being built up will be used in large-scale industrial and agricultural schemes, and that the foreign funds obtained by exports will enable this country to meet consumer goods requirements. The improvement in the economic situation is distracting attention just now from the crucial fact that Turkey's military expenses are straining her financial resources to the utmost. There can be no demobilization, apparently, so long as the Russian question remains unsettled.

* * *

End of Conscription Not in Sight

Recently the old military tax as a substitute for conscription was partly reinstated, then quickly withdrawn in the face of criticism on the ground that it was undemocratic. It had been announced that a new conscript could reduce his time of military service from three years to six months by paying $90. Since we have had mobilization for several years, it can be understood that the announcement was greeted with relief. But the outcry against it was so great that the order was withdrawn. Now both poor and rich must serve their allotted three years, and the hope for demobilization has again vanished.

* * *

Should Turkish Women Work?

Only in their homes, a jury composed of university professors and well known writers apparently believes. In a public debate at Istanbul, the jury voted five to four in favor of the arguments presented by a team supporting the thesis that women should not work. One of the jury was Mrs. Halide Edib, famous novelist whose *The Clown and His Daughter*, written in English, has made her well known outside Turkey. She voted for the team upholding the feminist position. The jury's decision, it must be admitted, seems to reflect a widespread opinion here that women should have rights but had better stay at home.

E. GUERON.

Evangelicals Persecuted

Brazilian Protestants Suffer Loss of Buildings at Hands of Catholic Mob

CAMPINA GRANDE, PARAIBA, BRAZIL, Nov. 1.—Although the new constitution of Brazil guarantees "full religious liberty," Evangelical churches in the little town of Pilar, near here, have recently gone through a reign of terror instigated by the local priest. The Pentecostal church was completely demolished, and the interior of the Baptist church, which was attached to other buildings, has been ruined practically beyond repair. All fixtures were torn out and supplies such as hymnals and Bibles burned.

The persecution began in June, when the local priest obtained from the mayor a decree that prevented the Baptists from buying a site for a projected new building. In September, during the final meeting in a series of evangelistic services in the Baptist church, the priest led a procession past the building in an effort to disrupt the services. Stones were thrown and some of the congregation injured. The pastor complained to the state secretary of the interior, who has charge of police affairs. The secretary sent orders to the local mayor and the chief of police to prohibit any further persecution. Nevertheless, the campaign of

abuse continued. In the public school, Protestant children were humiliated by ridicule and mockery.

On the week end of Sept. 22, while the pastor was on a mission in the interior, Firmino Silva of the First Baptist Church in João Pessoa, the state capital, arrived in Pilar to conduct services. Noting the tenseness of the atmosphere and the threats of death which had been made to parishioners, he appealed to the police chief to protect the Protestants. The chief manifested indifference and pleaded that he was unable to halt the persecutions. The mayor requested an interview with Pastor Silva, at which the priest was present. At first the priest maintained that he had not incited Catholics to persecute the Protestants, but Pastor Silva got him to admit that the people obeyed him in all matters. Finally he said: "Yes, I commanded them to burn the gospels, and I will keep on commanding it every time you distribute them, for your Bible is false." However, he refused Pastor Silva's challenge to compare the two Bibles.

Destruction Is Complete

That night after the service Protestant worshipers were set upon by crowds of Catholics who mocked them and threw missiles at them. On Monday evening a mob of men and boys knocked down the walls of the Baptist and Pentecostal churches, then destroyed the pews, tables and pulpits, stole money which had been locked up in table drawers, and burned the Bibles, hymnals and other books. Members of the mob said openly that they were obeying the orders of the priest. The local police chief refused to answer the Protestants' call for help. The next day the vandals stripped the buildings of all electrical wiring and other installations and burned the broken furniture. In one of the churches, they conducted a mock worship service.

A week later a new police chief arrived with special forces to assist him in maintaining peace. The police officer who permitted the depredations was dismissed. But the congregations still have no equipment, and no buildings in which to conduct their services. And the ruins remain as a symbol of the Catholic version of "religious liberty."

JOSEPH B. UNDERWOOD.

C.W.S. Repairs Church For German P.O.W.'s

Church World Service has sent $250 to a small Protestant congregation in Italy so that its church building, damaged in the war, may be made winter-tight. German P.O.W.'s in the area attend this church, and they helped members of the congregation mend the roof so that services could be held.

Lutherans Send Insulin, Food to Europe

More than 7,000,000 units of insulin donated by American Lutherans are being distributed in Germany by the Hilfswerk, Religious News Service reports. Meanwhile, Lutheran World Action has launched a plan to provide an extra meal each day during the coming winter for children in Germany, Finland, Poland, Czechoslovakia, Austria and Hungary. Administration of the program will be in the hands of the material aid division of the World Council of Churches.

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Britain Declines To Censure U. S.

Parliament Rejects Amendment Which Would Have Indicated Discontent with Policies toward Russia

LONDON, Nov. 26.—The echoes of the debate in Parliament on the amendment calling for a foreign policy "between the bleak and blank alternative of American free enterprise and Russian communism," as one proponent expressed it, are dying away. As readers know by now, the amendment did not carry. But the fact that between 50 and 60 Labor members backed it, and that some 100 members refrained from voting, must have caused the government uneasiness. It is not always true in Parliament that "those who are not for us are against us," but 100 not responding present an uncomfortable array. No doubt those who backed the amendment feared that we are becoming too obviously lined up on the American side. Their action shows publicly what has been plain for some time: that many Labor men do not entirely sympathize with Mr. Bevin on his foreign policy. It is said that Mr. Bevin is not unduly perturbed by the "revolt of the Labor intellectuals." He is chiefly concerned lest advertising discords at home may cause further delay in settlement of foreign affairs.

* * *

Open College for Evangelists

As an outcome of the report by the commission on evangelism, a college will be opened next year to train lay evangelists. It will be under the leadership of Prebendary P. T. R. Kirk, director of the Industrial Christian Fellowship, who points out that the masses are ignorant of the faith of the church, that the position of the church is deteriorating, yet the church has never learned to use its laity to meet these problems. The college, which will be located in the Midlands, will offer a two-year course to about 30 men and women. The initial cost of establishing the training center will be around £50,000. Students will pay no money during their time in the school, and after they are through and at work they will be supported by the Industrial Christian Fellowship.

* * *

May Again Consider Penal Reform

In Parliament next week Sir Samuel Hoare will call for a comprehensive measure of penal reform to be brought into law without delay. In 1939 the Criminal Justice bill, a broad measure with no party character, was abandoned under war pressure. This bill had passed a second reading, one clause alone, that abolishing corporal punishment except in certain circumstances, arousing fierce controversy. The results of putting aside the bill in the interest of concentrating on war measures have, according to the London *Times*, been serious. "Prison commissioners and governors have sent back into the community men likely to continue their criminal careers, whom with a freer hand they think they might have reclaimed," the newspaper declares. It would seem lamentable if, after waiting seven years, Parliament should once again permit the bill to be pigeonholed.

* * *

Evaluates Work of Kirsopp Lake

The death of Kirsopp Lake in the United States carries my thoughts back to the early '90's when the great scholar was at Lincoln College, Oxford. I remember the interest that was created when he won the university prize for the study of textual criticism of the New Testament. His progress led from textual knowledge, which in him was to become masterly and authoritative, to theological and historical studies. When he returned to Oxford from a curacy in Durham, his name became familiar. From the time he went to the University of Leyden, his story belongs to the history of theology in Holland and in America. In England, Lake did not receive his due as a scholar. To his learned work on textual criticism he had added theological views which led him to be suspect. It was no doubt rather his discussion of the historical narratives of the resurrection than his work on St. Paul's earlier narratives that hindered his preferment here.

* * *

A Quaker Answer to the Atomic Report

A reply to the report of the commission of the British churches, *The Era of Atomic Power*, has been issued by the Meeting for Sufferings of the Society of Friends. It accepts much of the material in the report as representing common agreement, but it feels that there is no certainty that the Christian church is really faced by an unsolvable dilemma, and that the issue should not be treated by overemphasizing the negative aspects of efforts to prevent war and neglecting the constructive aspects. Say the Friends: "The immediate postwar situation provides an opportunity, which may soon pass, for bold steps toward a peaceful world. Here surely is an opportunity for the church. Willingness on the part of this country to renounce power might lead to a loss of privileges. It might also, which is more serious, risk the eclipse of many of our valued ideas of a free and worthwhile society. As the report points out, 'no earthly catastrophe can destroy the things that are of supreme importance to the life of man'; on the other hand, these values are in much greater danger when men seek to defend them by the methods of modern war." The discussions between the two bodies are to be continued.

* * *

And So Forth

Canon T. W. Mozley, whom every reader of modern theological works will gratefully remember, is dead. An Anglican theologian, he probably did more than any other contemporary writer to make Congregationalism known and valued.

The campaign to collect small sums of money from many persons to pay for the statue of Franklin D. Roosevelt to be erected in London began Nov. 18 when, after a luncheon given by the lord mayor, those who had attended adjourned to a street booth and handed over 5 *s.* each to the fund. No person is to be permitted to contribute more than this sum. The sculptor is to be Sir William Reid Dick, whose memorial to Livingstone stands near the Victoria falls.

EDWARD SHILLITO.

Eliot Pleads for Religious Unity

Unitarian Leader in Boston Thanksgiving Union Service Urges Agreement on Religion if not on Theology

BOSTON, Dec. 4.—Samuel A. Eliot, minister emeritus of Arlington Street Church here and "grand old man" of New England Unitarianism, preached a notable sermon on Thanksgiving Eve in Old South Church. Pleading for Christian reunion at a union service of 10 Back Bay churches, he insisted that even if we cannot unite on theology, we can unite on religion. Theology, he said, is vital religion plus the adornments of time and place, conditions which do not change the reality of the religion but serve only to give it various flavors and meanings. "Our great need is not so much for intellectual consent as for spiritual ascent," he declared. Recent pulpit changes in the Back Bay churches taking part in the union service have brought a youthful ministry to Boston; the average age of the 10 ministers is 38.

* * *

Urge Ministerial Concern On Youth Problems

Delegates to the Nov. 11 meeting of the Massachusetts council of churches issued a clear-cut mandate: "Protestant clergymen should see to it that one of their number is present at all sessions of the juvenile courts." They also urged local churches to "identify themselves more closely with the youth agencies in their communities and to use their parish house facilities more extensively for young people's activities." They requested pastors to give more careful instruction to young people who are contemplating marriage to Roman Catholics, so that they may realize the problems involved. A highlight of the meeting was the acceptance into the council of the New England conference of the Lutheran Augustana Synod. Methodist Bishop Lewis O. Hartman was elected president of the council for the coming year. The group expressed the hope that the United Nations will become a real world federation.

* * *

Boston Has a Protestant Parochial School

A Protestant parochial school for the three upper grades has been opened here. In a recent address in Park Street Church, Clarence Roddy of Philadelphia explained the need which brought the school into being: "The Roman Catholic Church has never let education become separated from the church, while we have our children for only a half-hour on Sundays. We must educate the soul and the spirit as well as the mind and the body, and it must be in an attitude of faith."

* * *

Says Scientists Need Help

"Science is too serious a matter to be left to the scientists," was the refreshingly humble declaration of Sir Edward Appleton of England when he spoke recently at the Massachusetts Institute of Technology. "The scientist has a dual function, to uncover nature and to interpret it to his fellow

men," he said. "But any vital decisions on the use of scientific skills must be taken by the scientist with the community."

* * *

And So Forth

The American Christian Palestine Committee has just concluded a five-day conference in Boston. Carl Friedrich of Harvard University pleaded for the immediate admission into Palestine of 100,000 displaced Jews. Other speakers were Ralph McGill, Senator Owen Brewster of Maine, James G. MacDonald, Daniel Poling and Guy E. Shipler.

The election of Robert Bradford as governor of Massachusetts is looked upon with hope by church forces because Mr. Bradford has taken an active part in Christian movements within the state. It is widely admitted that he preaches a better sermon than most parsons.

Under the direction of Mrs. William B. Oliver, the Protestant guild for the blind is conducting religious classes for blind persons.

The first annual convocation of two recently merged New Hampshire groups—the council of churches and the council of religious education—was held recently in Laconia.

Alexander Winston is giving the 1946 Minn lectures in First Church, Boston, on "Jesus, Lord of Life."

T. Z. Koo addressed a recent convocation of Boston University students on "Religion in the Far East." Student religious programs are being successfully carried out in spite of the scattering of university activities over a wide area of the city.

A "world brotherhood mobilization" was organized by a number of Bostonians who fasted on Thanksgiving Day and contributed the money thus saved to CARE for sending food abroad.

CARL HEATH KOPF.

Laubach Visits Denver

Tells Audience Assembled by Council of Churches that America Faces Choice

BOULDER, COLO., Nov. 26.—When Frank C. Laubach came to Denver Nov. 14, the religious life of the city was enriched. In the morning Dr. Laubach spoke at First Plymouth Church. In the evening a great union service at First Baptist Church heard his keynote: "There never was such a chance in all history as America has today to wage a world war of amazing kindness." Dr. Laubach argued that if we exercise our great power in the right way we can become loved as no people ever was before, and that if we do not we can become hated in the same degree. He declared that when UNRRA, which has performed an amazing service to humanity, ends with this year, starvation, misery and despair will continue at an only slightly abated pace. America's thinking must be on a broader, world-wide scale, he said. The evening service was sponsored by the Denver council of churches.

* * *

McWilliams Urges End to Discrimination

Cary McWilliams, native Coloradoan who has become an authority on minority problems, particularly on the west coast, addressed a University of Colorado convocation recently on "Organized Racism—a Threat to Democracy." He declared that the south is the rehearsal ground for an American fascist movement which, if the people of the United States do not do all they can to combat it, will increase racial tensions everywhere. "The problem belongs to the entire nation," he said. "It may even affect international relations. This is true not only of the Negro situation but of all minority problems." McWilliams proposes a national policy against all forms of discrimination.

* * *

Observe Reformation Sunday

One thousand members of the university community here attended a Reformation Day service sponsored by the Boulder ministers' alliance Oct. 27. Samuel W. Marble of Trinity Methodist Church, Denver, who gave the address, emphasized the positive, free qualities of the Protestant movement through the past 400 years. A choir assembled from the different churches of the community and directed by Andre Wehrle of the university's school of music took part in the service. The offering went to the American Bible Society.

* * *

And So Forth

The Colorado council of churches has been sponsoring a campaign which has resulted in a steady contribution of used clothing from the churches of the state to Church World Service.

This year's seminar program sponsored jointly by St. John's Episcopal Cathedral and First Plymouth Church, Denver, takes the form of a town meeting. This is the fifth year for the project, in which some 500 members of the two churches participate weekly.

Luther Wesley Smith, executive secretary of the Northern Baptist Convention's "World Mission Crusade," recently presented the crusade in Denver. The campaign seeks to raise $14,000,000 for relief and expansion during the next 18 months.

Leaders in education and religion from the Rocky mountain area attended a ministers' institute conducted Nov. 3-9 by the Colorado State College of Education at Greeley.

CLARENCE W. KEMPER.

Atheist Seeks No Repeat Of Broadcast

Radio station KQW, San Francisco, has announced that Robert Harold Scott, atheist who recently won a fight to present his views over the air, has neither asked nor been granted time to make a second broadcast, according to a Religious News Service report. The station's program director pointed out that 75 per cent of the hundreds of calls and letters received after the broadcast demanded that Mr. Scott be denied time on the air. The 25 per cent which favored granting him time were not all in accord with his beliefs, but insisted on his right of free speech.

Jews Thank Christians For Assistance

The United Jewish Appeal, which so far this year has raised $102,000,000 for refugees, overseas relief and Palestine, has paid tribute to Christian leaders for their support in the organization's campaign.

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Declares Czechs Friendly to U. S.

John H. Lathrop, Returning from Relief Mission, Says Rumor of Antagonism Is False—Reports Press Free

NEW YORK, Dec. 5.—The widespread impression in this country that Czechoslovakia is becoming increasingly anti-American is false, John H. Lathrop, who has been in that country for six months supervising the relief work of the American Unitarian Service Committee, declared on his return home Wednesday. "Because one paper among all those in Czechoslovakia has criticized America," he said, "it has been stated in America that the press of Czechoslovakia is critical. . . . Czechoslovakia is a socialist state, working out its socialism in its own unique and interesting way. It has preserved the freedom of the individual and a multiple party system. No one, Czech or foreigner, is afraid to express himself openly on any subject. Sixty-one per cent of the industries have been nationalized, but there is ardent jealousy that the nationalizing process shall not go too far. It will be a shame if this little nation, which is struggling so valiantly to establish itself and create a happy life for its people, should be thwarted in its efforts by the behavior of the big powers." On July 4, when Dr. Lathrop arrived in Czechoslovakia, the American flag was widely displayed.

* * *

Serbian Church Celebrates 600th Anniversary

In a thanksgiving service last Sunday at the Serbian Orthodox Cathedral of St. Sava here, the 600th anniversary of the establishment of the partiarchate of Serbia was observed. Clergy of the Serbian, Russian, Greek, Rumanian and Episcopal churches assembled in the cathedral courtyard and marched into the edifice, where old Slavonic liturgies were sung. Doushan J. Shoukletovich, who preached the sermon, declared that the church has been much oppressed by certain elements of the Yugoslav government. "The clergy and the bishops have been persecuted and many of them have lost their lives in the defense of their faith," he said. "But the churches are filled today more than ever in the past by the faithful, despite the fact that in many instances communistic-inclined elements cause difficulties."

* * *

Stress Economic Factor in Interracial Tensions

A conference sponsored recently by the Catholic Interracial Council, the Jewish Labor Committee, the Negro Labor Committee and the Presbyterian Institute of Industrial Relations insisted that the removal of racial tensions must begin at the "grass-roots community level" and give high priority to economic factors. Leaders declared that educators and labor groups have not done enough to stem the rising tide of racism, prejudice and discrimination. The conference adopted recommendations calling for organization of community councils where tensions seem imminent and sponsorship of council programs by religious and social welfare leaders, educators and public officials. It urged that collaboration of outside agencies be advisory and not directive.

* * *

Calls Harlem 'Crime Wave' Beyond Control

Pointing out that the crime situation in Harlem is an "alarmingly bad" expression of lawlessness, Channing H. Tobias, director of the Phelps-Stokes fund, declared in a recent address at Cooper Union that neither police nor community leaders are able to cope with the problem. Lack of playgrounds, stores, schools and housing developments is a problem in the entire city, he said, but in Harlem where congestion is greater the risks are increased. He condemned racial segregation as partly responsible. "So long as children are fenced in as they are in Harlem, their standards of life tend to be below par." Dr. Tobias called upon the city and state to rid the community of houses of prostitution and to restrict the licensing of saloons and liquor stores.

* * *

And So Forth

Some 2,500 persons attended the thanksgiving service in which 56 patriotic societies joined at the Cathedral of St. John the Divine last Sunday.

Citations for their contributions to American unity and tolerance were awarded to representatives of the press, the radio, the motion picture, the magazine, the theatre and advertising by the National Conference of Christians and Jews at a dinner here last night.

In his annual report as president of the Carnegie corporation, Devereux C. Josephs stated that the corporation will seek through grants to colleges and universities to make this country "more literate and more emotionally mature in international affairs."

Harry Thacker Burleigh, 80-year-old Negro composer who for 52 years has been baritone soloist in the choir of St. George's Episcopal Church, has retired to devote his time to composing.

J. HENRY CARPENTER

Set Up Relief Depot

Rhode Island Council of Churches Gets House Rent-Free as Supply Center

PROVIDENCE, R. I., Dec. 4.—The Rhode Island council of churches' committee on world relief has secured, rent free, the Palmer house, famous old dwelling on what was once called "Christian Hill," for use as a depot for collecting, sorting and repairing clothing and other supplies for overseas relief. Volunteer workers come from the co-operating churches. The property was donated by Loew's Theaters, which owns it. The Christian association at Brown University, assisted by students from Pembroke, recently conducted a drive that netted $5,000 in relief funds for China. The association sponsored addresses by men and women who had recently observed China's needs at first hand.

* * *

Episcopal News

Granville G. Bennett, who as Episcopal suffragan bishop here has become widely known as a civic and religious leader who cooperates heartily in interdenominational

affairs, has been elected bishop of the diocese of Rhode Island. . . . All Saints Memorial Church, Providence, celebrated its 100th anniversary with a program featuring a sermon by its beloved rector emeritus, Arthur M. Aucock, who is the grandson of the first bishop of the diocese and the son of the first rector of the parish. All Saints has concluded its drive to raise $40,000 for repairs and reconstruction. . . . Clarence H. Horner, rector of Grace Church, is giving a series of Bible lectures that is attracting crowds each week. Dr. Edward H. Hume, noted medical missionary, recently spoke at the church. . . . Canon Richard Lief, head of the diocesan department of Christian social relations and director of the chaplaincy service in state institutions, has resigned to serve as director of the Episcopal city mission in Los Angeles. . . . The Church of the Ascension, Cranston, and St. Luke's, Pawtucket, recently dedicated memorial windows.

* * *

Congregationalists Hear Plea for Evangelism

At the autumn meeting here of the state Congregational Christian conference, John B. Hanna of the denomination's Council for Social Action pleaded for a stronger and broader program of evangelism. He urged an evangelism which would correct social evils and work against all harmful social and community forces, not one which would content itself with abstractions.

* * *

Baptists Support Crusade

Rhode Island Baptists under the direction of John C. Killian are actively supporting the denomination's "World Mission Crusade." More than 30 churches have reported large contributions, and 11 of them raised their full quota in the crusade at once. Baptist young people from all over the state gathered here Sunday for a vesper service. They conducted a worship service in which a choir of 100 voices took part and listened to an address by Hillyer H. Straton.

* * *

And So Forth

Much interest is being aroused by the newly organized adult forum which meets during the Sunday school hour at Beneficent Congregational Church here.

Albert Peel of London, England, addressed a union Armistice Day service at Central Congregational Church here and also preached at services of that church.

J. Wesley Prince is the new pastor of Plymouth Union Congregational Church. John E. Ring has come to the pulpit of Fourth Baptist Church.

RICHARD K. MORTON.

Atlanta Churchmen Urge Curb on Columbians

The Atlanta, Ga., Christian council has called upon Mayor W. B. Hartsfield to exert "continued vigilance" against the activities of the Columbians, anti-Jewish, anti-Negro group which has its headquarters in Atlanta, Religious News Service reports.

Stewardship Group Asks New Federal Council Project

The United Stewardship Council at its annual meeting late in November in Buck Hill Falls, Pa., proposed that the Federal Council of Churches set up a department of stewardship and make the United Council responsible for its functioning. It suggested also that a liaison relationship be established between the stewardship council and the department, so that programs and planning might be exchanged. Arthur H. Limouze, director of promotion for the Presbyterian Church, U.S.A., was elected president of the council for the coming year.

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Missions Repair Wartime Damage

In Canton, China, the Schools, Churches and Hospitals Are Recovering from Effects of Bombs and Looting

CANTON, CHINA, Sept. 26.—Returning after nine years behind the lines in free China, one finds this city nearly normal. Passenger buses handle enormous traffic almost without accident or delay, though most of the engines must be more than 10 years old. One-third of the fare collectors are women. Throughout the delta region, motor boat, junk and steamboat traffic is brisk. UNRRA and CNRRA trucks are much in evidence. In July the Canton-Hankow railroad, though very short of rolling stock, resumed operations. At the Wongsha station tickets are sold in a shack, the fine station and office buildings having been destroyed by bombing. In rebuilt shops big American locomotives and tiny Japanese passenger coaches are being reconditioned. One crowded train makes the run to Hongkong daily.

City Being Reclaimed

Except for small areas of rubble here and there, most of the city appears much as in prewar days. Conspicuous exceptions are the weed-grown plain, 15 acres in extent, in the formerly thriving wholesale factory district where Robert Morrison worked and where foreign trade flourished 130 years ago, and a similar razed area four times as large behind the Wongsha waterfront and the railroad tracks. Aside from the destruction, the principal signs of former Japanese occupation are quantities of field guns, caissons and armored cars that stand rusting near boat and railway terminals, and a few burnt-out hulks of steamers and small warships anchored in the Pearl river.

Christian Work Goes On

Most of the Christian plants in the city proper, although in a state of deterioration, are intact. The Morrison Memorial and other Y.M.C.A. buildings have been refurbished at heavy expense, and are serving as before. The new plants of Canton hospital and the adjoining medical college of Lingnan University, as well as the Presbyterian Hackett Medical College group, suffered no damage and are thronged with patients and students.

In Tungshan, on the outskirts of the city, the 130 structures of the Southern Baptist schools, hospital and church have been repaired at great expense, and the work there is flourishing. A few buildings of Lingnan University were badly damaged, but most of them suffered only from weather and depredations by the refugees who occupied them during the war. Houses taken over by refugees at the school and residence center at Pakhoktung were little damaged. However, at the Puinjing Middle School, refugees removed every bit of wood from the dormitories and took all doors, floors and window frames from residences. The principal's residence at the True Light Girls' Middle School is a total wreck, stripped of every sliver of wood from ridgepole to cellar. At the old Presbyterian compound at Fati, most of the buildings stand like ghosts, all their wooden parts having been stolen. Some of the others were totally destroyed in the bombings. At the Union Girls' School at Saichnen and at the Ming Wa School, damage was not serious, and repairs are being made. Most of the damaged buildings, however, must wait for funds before they can be made usable.

Christians everywhere would be thrilled to see how nearly all the Christian schools and the university are crowded to capacity with eager students. Devoted, efficient principals and staffs, in spite of staggering loss of equipment, are doing excellent work to serve them. No less encouraging is the way all the churches, except for one or two whose very life was blotted out, are going ahead in the spirit that conquers despite the fact that all congregations are depleted.

R. P. MONTGOMERY.

Religious Freedom Comes To Haiti

According to D. E. Morriseau, clerical deputy from Haiti to the Episcopal General Convention, Haiti for the first time in her 143 years of independence is affording religious freedom to all her citizens. The new order has been in existence since last January, when the Roman Catholic dictator was overthrown by a popular, bloodless revolution. Legislative elections were held in May, and in August the parliament elected Dumarsais Estimé president. Shortly afterwards, an article of the drafted constitution giving non-Roman churches complete religious freedom and status equal to that of the Roman Catholic Church was voted. Mr. Morriseau writes in the *Living Church* that *La Ruche,* newspaper which serves as the organ of liberalism and democracy in the country, is edited by men under 20 years of age and that most of them are Episcopalians. Also in the vanguard of the fight for a democratic state, he reports, is the newspaper *La Nation,* owned by a senator, Max Hudicourt, whose family are Methodists.

Layman Provides Funds For Radio Sermons

Made possible by a gift from a member of the congregation, a year's series of radio programs will be broadcast by First Presbyterian Church, Burlingame, Calif., over Station KSVM, San Mateo. Herbert B. Smith, the minister, and Cecil G. Osborne, pastor of First Baptist Church, Burlingame, will provide the sermons.

Students Carry Out Clothing Drive

Over one and one-half tons of clothing were collected in a three-day drive recently conducted by members of the Christian fellowship at Adrian College, Methodist institution at Adrian, Mich. The 1,050 pieces of clothing were sent to the Church World Service warehouse at New Windsor, Md., for shipment abroad.

Relieve Bishop Berggrav Of Part of Duties

In order to relieve Bishop Eivind Berggrav of some of his heavy duties, the Norwegian government's department of church and education has divided the Oslo diocese of the state Lutheran Church, which he has been serving, Religious News Service reports. Bishop Berggrav has been in ill

health since his release from nazi imprisonment early last year, and had asked for a transfer. Since the government's division of the diocese, he has withdrawn his request.

The Church Roll

Members of the national radio committee created recently by the Northern Baptist Convention are Stanley I. Stuber, national publicity director for the denomination; Pearl Rosser, director of the radio education committee of the International Council of Religious Education; and Bernard C. Clausen and Charles H. Schmitz, ministers.

Mrs. Guy Emery Shipler, chairman of the American Christian Committee for Refugees and wife of the editor of the *Churchman*, has gone to Europe to inspect the committee's program of vocational rehabilitation and emigration.

Frank Wheatcroft, English-born pastor of the Church of Redemption in Paris, has been installed as ecclesiastical inspector of the Evangelical Lutheran Church in Paris, Religious News Service reports. He will supervise the Paris synod of the denomination, which has 350,000 members throughout France.

Charles Iglehart, professor of missions at Union Theological Seminary and for 32 years a missionary in Japan, has been elected chairman of the national council of the Fellowship of Reconciliation.

Arthur Siebens, secretary of the Toledo council of churches, has been appointed pastor pro tem of the American Church in Berlin, which he served in 1926 while attending the University of Berlin, Religious News Service reports.

M. R. Zigler, executive secretary of the Brethren Service Committee, is spending three months in Europe studying relief needs.

Bishop G. Bromley Oxnam, president of the Federal Council of Churches, has been named chairman of a committee to sponsor the nation-wide campaign projected by the Planned Parenthood Federation of America.

John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, New York city, will succeed Harry Emerson Fosdick on the "National Vespers" program heard each Sunday over the American Broadcasting Company's network. Dr. Fosdick had served as "National Vespers" preacher for almost 20 years when he resigned this fall. Bishop G. Bromley Oxnam, now appearing on the program, will continue until Dr. Bonnell takes over in January.

Charles C. Hoskinson, associate pastor of First Congregational Church, Oak Park, has accepted a call to become pastor of the Church of the Crossroads in Honolulu. He succeeds Galen Weaver, who organized the interracial church in 1923 and served it until called recently by the General Council of the Congregational Churches to direct its intensive drive in the interest of better race relations.

Mildred Roe, secretary of women's work for the Presbyterian, U.S.A., Board of Christian Education, has been granted a year's leave of absence to return to Japan, where she spent 14 years, to assist in the reorganization of the Y.W.C.A. there. She will supervise the building of new "Y" quarters throughout the country and act as liaison officer between the Japanese organization and army officials.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Margie (Fox) Jeanne Crain, Esther Dale, Glenn Langan, Alan Young. *Comedy.* Heartbreaks and joys of girl in small town high school in the '20's. Mostly she is a wallflower, but there are compensations. A *homey, enjoyable* film, told with understanding and with commendable restraint in acting, settings, technicolor. Nostalgic emphasis on pastimes and musical hits of the period. M, Y, C

Nocturne (RKO) Lynn Bari, George Raft. *Melodrama.* Police detective encounters brutality when he sets out to prove his hunch that the verdict of suicide when composer of popular songs is found dead is mistaken. *Unsavory atmosphere* of cheap night clubs, shady characters, unworthy motives. A confused plot. M

Step by Step (RKO) *Melodrama.* Suspected of complicity in plot to steal government documents, discharged marine and girl acquaintance play cat and mouse with police as they try to locate real culprits. *Dull* telling of a fantastic story. M

The Turning Point (Soviet film) *Drama* of the defense of Stalingrad, revealing strategy employed after dramatic deliberations and tension among members of military staff, incorporating newsreels of actual conflict within the city. An effective re-creation of the crucial conflict, *suspenseful, convincing.* Despite frequent reference to a second front, not too propaganda-laden. English titles. M, Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Boys' Ranch, Courage of Lassie, The Green Years, Henry V, Holiday in Mexico, Make Mine Music, Marie Louise, Sister Kenny, Smoky, Toscanini in "The Hymn to the Nations."

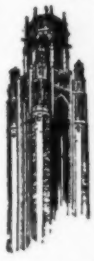
For Mature Audience: Angel on My Shoulder, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, Dead of Night, The Last Chance, The Magnificent Doll, My Darling Clementine, The Searching Wind, Somewhere in the Night, A Walk in the Sun.

12-18-46

MINISTERS' WEEK

January 27-31, 1947

THE PROSPECT FOR PROTESTANTISM



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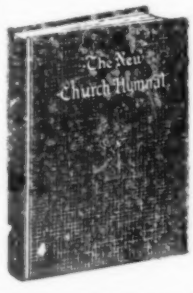

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AT ALL COSTS the freedom of man must be preserved. Not man simply as an atom in the structure of a monolithic society, but man as an individual, man as man. The church is the only institution we have that knows beyond all argument *why* man as an individual must be free. . . .

The time has come for the church to proclaim the end of the world of nationalism and the necessity for the transformation of our existing national loyalties into a globe-encircling loyalty to one world state. . . .

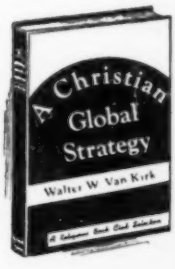
The church must take with new seriousness its responsibility to act as monitor to the state concerning the requirements of the moral law. Here is the point at which the church needs to recapture its prophetic fire. . . .

We no longer have the millenniums. We have a few brief years. Destruction threatens, not at the end of a long road, but within the life span of boys and girls now living. . . .

—From the final chapter of

The New Leviathan: by Paul Hutchinson $2.00

IS MANKIND DOOMED to suffer a third world war with the terrors of atomic bombing until at last the hillsides and meadows of every nation are overlaid with the graves of its soldier dead? The answer is "yes" unless meanwhile there is projected and carried forward a boldly conceived movement of spiritual dynamism. . . .



Where, then, is the answer to be found? It is to be found in the religion of the Galilean preacher who saw, as Haushofer saw, that the world is one, but who believed that the world could be held together not by a sword-implemented geopolitics, as Haushofer held, but by a spiritual power that would transcend the cleavages of nationality, race, blood and social caste. . . .

Not since Christ walked upon the earth has there been evident such a widespread disregard of the ethical precepts embodied in the Sermon on the Mount. If Christians cannot be shaken out of their ecclesiastical lethargy by this well-nigh universal adoration of the pagan gods of military might it is difficult to see when, if ever, they will be aroused. . . .

If the forces of Christianity seriously intend to establish upon the earth the Kingdom of God, they will have to abandon the piecemeal and improvised strategy of ecclesiastical separatism and evolve a comprehensive strategy of global dimensions. . . .

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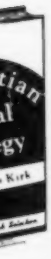

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